

A N
HISTORICAL NARRATION
O F T H E

Judgment of some most Learned and Godly English
BISHOPS, Holy MARTYRS, and
other Learned Men down to our Time.

Whereof Three, *viz.*

Archb. Cranmer, Bishop Latimer, and
Bishop Hooper Suffered Martyrdom
in the Days of Queen Mary, for
the Truth and Gospel of JESUS
CHRIST.

Concerning GOD's Election, and the Merit of
CHRIST'S Death.

Collected by Thomas Parriett. K
A Poor Despised Member of the Church of England.

L O N D O N, Printed for the Author. 1702.



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TO THE
Impartial Christian Reader.

(Whether he be Laick or Ecclesiastick) Grace,
Mercy, and Truth be Multiplied.

Dear Christian,

Albeit I am no Professed Scholar, nor am able to
brangle Sophistically, about the niceties of School-
Quodlibets, yet by the blessing of God, and tender
care of my Parents, I have been trained up to such a
little measure of Learning, as hath enabled me (though
not to conceive the strong Lines of these times, yet) to
understand plain English, and some easie Latin Authors.
Wherefore, when I can steal any vacancy from mine ordi-
nary Employments, I do betake my self to converse with
such Books, as speak to my simple capacity, in a Style
intelligible; and happening by chance upon a Book,
written some Fourscore Years ago, by an excellently
learned Bishop, and a most holy Martyr, John Hooper,
upon the Ten Commandments; I perused the same
with Diligence, and received no small Comfort to my
Soul, and Instruction to my Understanding by it, espe-
cially by the Preface, in which (to my simple Judg-
ment) the Author discourseth very learnedly, and con-
scionably, about the points of Gods Election, and the
Merit of our Blessed Saviour Jesus Christ, his Death

An Epistle to the Reader.

and Passion; I had also read in the Book of English Martyrs, that the great, learned, and holy Archbishop Cranmer, and Bishop Latimer, and Bishop Hooper, did all of them suffer Martyrdom, and shed their dearest Heart's Blood, in the black days of Persecution under Queen Mary, for the Truth and Gospel of Christ Jesus; and that none of them could be justly charged or branded with any Heretically Erroneous Doctrine. Moreover, I was informed, that all of them were worthy Instruments of God, in the first Reformation of Religion, from Popish Errors and Superstitions, in the Reign of King Edward the Sixth, of ever blessed Memory; And that some of them were employed in the making and ordering of our Book of Common-Prayer (as it was then set out) and in composing the Confession of the Church of England, in the Book of Articles of Religion. That these were Persons as clear and free from all taint of Popery, Pelagianism, Superstition or Heresie, as any that lived in those times, or since; I think the Book of Acts and Monuments, will fully perswade any honest Man, that shall there read their stories without prejudice. Besides [though I will not take upon me to give you the sense and meaning of the Confession of our Church, yet] this we may say without offence to any: That such Learned Men, and Holy Bishops, as were principal Agents in framing the Doctrine and Confession thereof, in the Book of Articles, and in the Book of Common-Prayer, did well and thoroughly know and understand the sense and meaning of their own Conclusions, and neither did, nor would, either

And Bishop
Ridley and Ro-
berts. Samuel.

The Relagian
Error of
Free-will, is,
that men may
keep Gods
Law without
his Grace, but
the Church of
England saith
otherwise in
the 10th Art.

An Epistle to the Reader.

ther write or preach any thing against, or contrary to the same; neither is it possible, or any ways probable, that these Holy Martyrs, and Learned Bishops, who sacrific'd their Lives for the Truth of the Gospel of Jesus Christ, above a hundred years ago, should derive and borrow their Tenents, touching these matters, from James Harmin, or the Remonstrants of Leyden; Considering these did first begin to write of such things not above fourscore years since; wherefore it seems to me, that it is against reason, that very many learned conscientious Divines amongst us, which do now teach the self same Doctrine, that was long ago delivered by these Holy Martyrs and Fathers of our Church, should be uncharitably, falsely, and ignominiously branded with odious and abhorred Nick-names fetcht from Leyden; whereas in truth I know they disdain to become Sectators to any Sectaries of any Country (but contrariwise) do strive to preserve the purity of the same Doctrine which they received from the first Fathers of the Reformation in England; and need not to straggle beyond the Seas into Belgia, to learn instructions from thence: for which cause, I thought I should do God, and my Holy Mother, [the Church of England] no evil service, in giving notice to the World, of what these Holy Fathers and Masters did hold and teach, touching these matters of God's Election, and the Merit of our blessed Saviour's Death, in a meer Narrative and Historical way; not in many Arguments, or so much as in a bare word, interposing or engaging myself: For my
end.

An Epistle to the Reader.

end and scope is, not at all to determine such points, to meddle with the sacred Doctrine of the Church, to wrest the sense or meaning of the Articles, or indeed, any way to state the truth on either side, for this would not suit my poor Abilities: But mine earnest endeavour is for peace and quietness sake, among those of our own, (whose consecrated mouths, especially in consecrated Places, can't be without Sacrilege employed in railings, and evil speakings) to give such as are willing to read it only a sight and view what propositions concerning these Matters, Opinions, or Doctrines, (call them what you will,) were agitated and maintained by many Ancient Fathers of our Church, and principal Authors in our Reformation, who were all dead, before Leyden was so much as an University, and concerning whom no member of any reformed Church in Christendom can make any Scruple, but that they may be saved; to the intent, that if such positions (as we here shall find) were by them tolerated and approved in those times by one or other, without breach of Charity, or bandying of Nicknames; we also in these times (notwithstanding the like private differences in unnecessary Controversies, may (as they heretofore did) bear with one another, and unanimously, orderly, and silently, submit our Pens and Tongues, unto Gods sacred, and our dread Sovereigns Royal and Christian Ordinance in this Church, which only bids us to keep the unity of the Spirit, in the bond of Peace. And I am perswaded, that (upon the deliberate and considerate Reading of the following Passages) many who

For Leyden was made an University not past 56 Years ago, by William Prince of Orange, 1574.

Note, this was written in the Year 1631.

An Epistle to the Reader.

who are not too much byass'd in Judgment and Affection will (as I my self have done) out of mere Conscience forbear uncharitably to slander, and condemn [as Broachers of new Doctrines] those Men who labour faithfully to preserve, as they conceive, the Old Doctrine, and which I am sure was anciently taught by these first Fathers, in the first time of the blessed Reformation. So desiring God, by his holy and blessed Spirit, to increase his graces of Illumination and Sanctification in every one of us; I commend these following Pages to thy Christian consideration, and thy self, Body and Soul, to Gods most gracious Protection, and Direction in the truth, resting
thine.

In Christ Jesus.

THE

(2)

Archbishop *Cranmer's* Book of the Sacrament of Christ's Body and Blood against *Stephen Gardiner* Bishop of *Winchester*, was written by that Most Reverend Father *Anno 1551*, in the Reign of King *Edward the VI.* and Reprinted by *John Day Anno 1580, cum Privilegio.*

Bishop *Hooper's* Book upon the Commandments, together with the Preface which is here presented, was written by him *Anno 1544 November the 5th.* and Printed first in the said Kings Reign *Anno 1550*, and afterwards Reprinted in Queen *Elizabeths* time, but the Year is not Specified.

Bishop *Latimer* is printed by divers People, and at divers times; and is in every Mans Hands, but the Copy here alledged is that which was printed by *John Day Anno 1571.*

Note, at the end of the Book is added a Discourse of Prayer.

B

T H E
Judgment of Bish. Hooper,
U N T O T H E
CHRISTIAN READER:

Why the Law
was given.

Deut. 4. 13.
Mat. 7. 12.

What the Ten
Command-
ments.

Gen. 17. 7.
Jerem. 7. 23.

The condition
on Gods be half.

I Commend here unto thy Charity and Love, Christian Reader, the Ten Commandments of Almighty God *Exod.* 20. and *Deut.* 5. The which were given to this use and end, diligently to be Learned, and Religiously observed: My mind and Commentaries on them, I beseech thee to read with Judgment, and give Sentence with Knowledge, as I doubt nothing at all of thy Charity, or good-willing Heart towards me, and all well meaning Persons. But forasmuch as there can be no Contract, Peace, Alliance, or Confederacy between two Persons or more, except first the Persons, that will contract, agree within themselves upon such things, as shall be contracted, [as thou right well knowest] Also seeing these Ten Commandments, are nothing else, but the Tables, or Writings that contain the condition of Peace, between God and Man, and declare at large how, and to what, the Persons named in the Writings, are bound unto the other, *Gen.* 17. 22. *Jerem.* 7. 23. I will be your God, and you shall be my People; God and Man are knit together, and United in one: It is necessary to know, how God and Man were made at one; that such Conditions could be agreed upon, and Confirmed with such solemn, and Publick evidences,

The Judgment of Bishop Hooper.

As these Tables be Written with the Finger of God, the Contents whereof, bind God to Aid and Succour, keep and preserve, Warrant, and Defend Man from all evil, both of Body and Soul; and at the last to give him eternal Bliss, and everlasting Felicity: Man is bound of the other part to obey, Serve, keep God's Commandments, to love him, Honour him, and fear him above all things; were there not love, and Amity between God and Man; *First*, The one would not bind himself to be Master, neither the other to be Servant, in such a Friendly and blessed Society, and Fellowship as these Tables contain.

The condition
on Mans part.

Ex. 19. 56.
Deut. 4. 20.
Mat. 11. 28.

Before therefore they were given, God commanded *Moses* to go down from the Mount *Sinai*, to the People to know of them, whether they would Confederate, and enter *Alliance* with him or not: *Exod. 19.* *Moses* did the Message as God bid him, whereunto the People altogether consented, so that it was fully agreed upon, that God should be their God, and they his Servants; with certain conditions, containing the Office of them both: God, to make them a peculiar People to prefer them above all Nations of the Earth, to make them a Princely Priesthood, and a Holy People.

Exo. 19. 3.

Their Office to obey and observe his holy will and pleasure, here see we the alliance and confederacy, made between God and Man, and the Writings given; likewise how it was made, but wherefore it was made, and for whose Merits, yet by these Texts we see not, why God should love man that so neglected his Commandments, favoured and loved, believed and trusted, the Devil, more than God: So far offended the divine Majestie of God, and degenerated from Grace and Godliness, by custom of Sin, and contempt of God, that he bewailed and repented that ever he made Man; and decreed to destroy the Creature Man that he created, as he did indeed, not only thus destroying man, but also protested openly; that better it had been *Judas* had never been born, and in the 25th

For whom the
Law was made
and given.

Gen. 3.

Gen. 6. 6.

The Judgment of Bishop Hooper.

of *Matthew*, the displeasure of God is declared so great, that he appointeth man to another end, then he was created for; saying, Depart ye doers of Iniquity, from me, into eternal Fire, prepared, not for Man, but for the Devil and his Angels. What is now more contrary one to the other, and farther at debate, than God and Man? whom now we see bound in League together, as very Friends.

Mat. 25. 24. *Moses* sheweth, that only Mercy provoked God unto this Alliance, to receive them into Grace, to deliver them out of *Egypt*, to possess the plenteous Land of *Canaan*; further, that God found just matter and occasion to expulse the inhabitants of that Land, and found no merits in the *Israelites*, to give it them, for they were a stiff necked People, and intractable, as *Moses* layeth to their Charge. Howbeit, God having respect only unto his promises (made unto *Adam*, *Abraham*, and his posterity) measured not his Mercy according to the merits of Man, who was nothing but sin, looked always upon the Justice, and Deservings, Innocency, and Perfection of the blessed Seed promised unto *Adam*, and unto *Abraham*: God put the Death of Christ, as a Means and Arbitrator of this Peace, for the Testament availeth not, except it be confirmed by the Death of him that maketh the Testament, the which Death in the Judgment of God, was accepted as a Satisfaction for Sin, from the beginning of *Adam's* fall, as *Paul* saith, Christ's Priesthood was, and is, like unto *Melchisedeck*, that had neither beginning nor ending, bound neither to time nor place, as the Priesthood of *Aaron*, but as God accounted in *Adam's* Sin, all mankind (being in his loyns) worthy of Death, so he accounted in Christ, all to be saved from Death, as *Adam* declareth by the name of his Wife, calling her *Hevah*, the Mother of the Living, and not of the Dead, all these Promises, and others that appertained unto the Salvation of *Adam* and his Posterity were made in Christ, and for Christ only, and appertained to our Fathers and us, as we appertained to Christ; he is the Door, the Way,

Deut. 9. v. 18. Only Mercy provoked God to the Covenant.

Deut. 9. 6.

Gen. 3. 15. The Death of Christ the means.

Heb. 9. 28.

Heb. 7. 1.

Apoc. 1. 3. 8.

Gen. 3. 20. All the promises made in, and for Christ.

Jo. 10. 9.

Jo. 14. 6.

Jo. 1. 29.

The Judgment of Bishop Hooper.

Way, and the Life, only he is the Mediator between God and Man, without whom no Man can come to the Father Celestial, *John 3. 6.* Because the promises of God appertained to our Fathers, forasmuch as they likewise to Christ; hitherto and for ever they were preserved from Hell, and the pains due to in *Adam's Sin* in him, for whose sake the Promise was made, the means of our Peace and Reconciliation with God, is only in Christ, by whose Passion we are made whole, therefore Christ is called by *John* the Baptist, that Lamb that taketh away the Sins of the World and as the Devil found nothing in Christ that he could condemn, likewise so now he hath nothing in us worthy of Damnation, because we be comprehended and fully inclosed in him, for we be his by Faith; all these that be comprehended under the promise belong to Christ, and as far extendeth the virtue and strength of God's promise to save Man, as the rigour and justice of the Law for Sin, to damn Man, for as by the Offence and Sin of one Man, Death was extended and made common unto all Men, unto Condemnation, as *Paul* saith, so by the justice of one Man, is derived Life unto all Men to Justification: The words of the Promise made unto *Adam* and *Abraham*, confirmeth the same, they are these. I will put enmity and hatred between thee and the Woman, between thy Seed, and the Womans Seed, and her Seed shall break thy Head, for as we were in *Adam* before his fall; and should, if he had not sinned, been of the same Innocency and Perfection that he was created in, so were we in his loyns when he sinned and participated of his sin, and as we were in him, and partakers of the ill, so were we in him when God made him a promise of grace, and partakers of the same grace, not as the Children of *Adam*, but as the Children of the Promise, and the Sins of *Adam*, without Priviledge or Exception extended and appertained unto all *Adam's*, and every of *Adam's* Posterity. So did this promise of Grace generally appertain as well to every and singular of *Adam's* Posterity, as to *Adam*, as it is more plainly expressed, where

God

Esa. 53. 4, 5.

John 1. 29.

Rom. 5. 17. 18.

Gen. 3. 15.

Gen. 13. 4. 5.
v. 17. 1.

Galat. 3. 28. God promiset^h to ble^ss in the Seed of *Abraham*, all the
 Colof. 3. 11. People of the World, and *Paul* maketh no diversity in
 Christ, of *Jew*, or *Gentile*; further, it was never forbid,
 but that all sorts of People, and of every Progeny in the
 World, to be made partakers of the *Jews* Religion and
 Rom. 5. 15. Ceremonies. Further, *St. Paul* doth by Collation of *Adam*
 and Christ, Sin and Grace, thus interpret God's promise,
 and maketh not Christ inferiour to *Adam*, nor Grace unto
 Sin: if all then shall be saved, what is to be said of these
 2 Pet. 2. 1. 3. that *St. Peter* speaketh of, that shall perish for their false
 Doctrine? and likewise Christ saith, that the gate is streight
 that leadeth to life, and few enter: thus the Scripture an-
 swereth, that the Promise of Grace appertaineth to every
 Son of *Adam* in the World, and comprehendeth them all;
 Howbeit, within certain Limits and Bounds, the which
 if men neglect or pass over, they exclude themselves from
 the Promise in Christ; as *Cain* was no more excluded, till
 he excluded himself, than *Abel*; *Saul*, than *David*, *Judas*,
 Rom. 9. 13. than *Peter*, *Esau*, than *Jacob*, though by the Scripture, it
 seemeth that the Sentence of God was given to save the
 one, and to damn the other, before the one loved God, or
 the other hated God: Howbeit, these threatnings of God
 against *Esau* (if he had not of his wilful malice excluded
 himself from the promise of grace) should no more have
 hindered his Salvation, than Gods threatnings against *Ni-
 niveh*, which (notwithstanding God said should be de-
 stroyed within 40 Days) stood a great while after, and did
 Pennance: *Esau* was circumcised and presented to the Church
 of God by his Father *Isaac*, in all external Ceremonies
 as well as *Jacob*, and that his Life and Conversation was
 not as agreeable unto Justice and Equity, as *Jacob's*: the
 Sentence of God unto *Rebekah*, was not in the fault, but
 his own malice, for there is mentioned nothing at all in
 that place of *Esau's* being disinherited of Eternal Life, but
 that he should be inferiour to his Brother *Jacob* in this
 World, which Prophe^sie was fulfilled in their Posterities,
 and

See B. Latimer
 part. 2. f. 92.
 Christ shed as
 much blood
 for *Judas* as for
Peter.

Jonas 1. 2.

Gen. 25. 23.

The Judgment of Bishop Hooper.

and not in the Persons themselves, of this Acception of the one, and Reprobation of the other, speaketh *Malachy* (con- Mal. 1. 2, 3. concerning the promise of the Earth) as the beginning of his Book declareth, speaking in this wise: I have loved you (saith the Lord) and ye say wherein hast thou loved us? God answereth, was not *Esau Jacobs* Brother, saith the Lord? notwithstanding I loved *Jacob*, and I hated *Esau*; wherein hated God *Esau*? the Prophet sheweth, I have made his Mountain desolate, as a Defart or Wilderness of Dragons, the which happened in the time of *Nebuchadnezzar*, wherein he loved *Jacob* the Text declareth, God transferred the right and title that appertained unto *Esau* the elder Brother, to *Jacob* the younger: Likewise the Land that was promised unto *Abraham* and *Isaac*, was by Legacy and Testament Gen. 25. 23.
v. 27, 28, 29. given unto *Jacob* and his Posterity. *St. Paul* useth this example of *Jacob* and *Esau*, for none other purpose, but to take Rom. 9. 11. away from the *Jews*, the thing that they most put their trust in, to say, the vain hope they had in their carnal Linage, and natural descent from the family and household of *Abraham*, and likewise their false confidence they had in the keeping of the Law of *Moses*. *Paul's* whole purpose is in that Epistle, to bring Man unto a knowledge of his Sin, and to shew him how it may be remitted, and with many Testimonies and Examples of Scripture, he proveth Man to be saved only by Mercy, for the Merits of Christ, which is apprehended and received by Faith, as he at large sheweth in the 3, 4 and 5 Chapters of the same Epistle.

In the understanding of the which 3 Chapters aright, is required a singular and exact diligence, for it seemeth by those places, that *Paul* concludeth, and in a manner includeth the divine Grace and Promise of God within certain Terms and Limits, that only Christ should be efficacious and profitable, in those that apprehend and receive this abundant Grace by Faith; and to such as have not use of Rom. 11. 32. Faith; neither Christ, nor God's Grace to appertain: now seeing no man by reason of this natural Incredulity, born and Galat. 3. 22.

The Judgment of Bishop Hooper.

and begotten in us, can believe and put such confidence in God as he requireth by his Law, as experience of our own weakness declareth, though Man have years and time to believe the Promise of God in Christ appertaineth to no Man; this sentence is plain in the last Chapter of *Mark*, *He that believeth not shall be damned*. Howbeit, we know by the Scripture, that notwithstanding this imperfection of Faith, many shall be saved, and likewise notwithstanding that God's promise be general unto all the people of the World, yet many shall be damned, these two points therefore must be diligently discussed; First, how this Faith being imperfect, is accepted of God; then how we be excluded from this Promise of Grace, that extendeth to all men.

I will not rehearse now the minds of others, but as briefly, and as simply as I can, declare the mind of the Scripture in this matter: St. *Paul* calleth this servitude of Sin, naturally remaining in our corrupted Nature, *Apeithian*, then *Hamartian*, at another time, *Astheneian*, the first word signifies an imperiuasibility, Diffidence, Incredulity, Contumacy or Disobedience; the second signifieth Error, Sin, or Deceit; the third betokeneth Weakness, Imbecillity, or imperfection; so writeth *Paul*, Mans Body to be first born in imbecillity, also that God concludeth all Men under infidelity; in another place that the Scripture doth conclude all men under sin: in those 3 places thou mayest see the 3 words that I rehearsed before; by which *Paul* describes the Infirmities of Man: which infirmities are translated into Christ; not so that we should be delivered from them, as though they were dead in our nature; or our nature changed, or should not provoke us any more to ill, but that they should not damn us, because Christ satisfied for them in his own body, and *Paul* saith that Christ died for sinners that were infirm, and calleth those sinners the enemies of God: Howbeit, he calleth not them, *Theostygas*, in the Scriptures, to wit, contemners of God, every man is called in the Scriptures wicked,

Mark 16. 16.

Mat. 11. 28.

Rom. 11. 32.

1 Tlm. 2. 4.

How Faith being imperfect is accepted of God

Rom. 11. 32.

Galat. 3. 22.

Esay 53. 4. 5.
John 1. 29.

Rom. 3. 8.

The Judgment of Bishop Hooper.

9

wicked, and the Enemy of God, for the privation and lack of Faith, and love, that he oweth to God: *Et impii vocantur qui non omnino sunt Pii*; that is, they are called wicked, that in all things honour not God, and observe not his Commandments, as they should do, which we cannot do by reason of this Natural Infirmary or Hatred of the Flesh, as *Paul* calleth it, again God; in this sense taketh *Paul* this word (wicked), when he saith Christ died for the wicked, so must we interpret *St. Paul*, and take his words, or else no Man should be damned, now we know that *Paul* himself, *St. John*, and Christ, damnethe the Contemners of God, or such as willingly continue in Sin, and will not repent; those the Scripture excludeth from the general Promise of Grace, thou seest by the places afore rehearsed, that though we cannot believe in God, as undoubtedly as 'tis required, by reason of this our natural sickness and disease; yet for Christ's sake, in the Judgment of God, we are accounted as believers, for whose sake this natural Sickness is pardoned, by what name soever *St. Paul* calleth this natural Infirmary, or Original Sin in Man: and this Imperfection or natural Sickness taken of *Adam*, excludeth not the Person from the Promise of God in Christ, except we transgress the limits and bounds of this Original Sin by our own folly and malice, and either of a contempt or hate of God's word, we fall into sin, and transform our selves into the image of the Devil, then we exclude our selves by this means from the Promises and Merits of Christ, who only received our Infirmities, and original Disease, and not the contempt of him and his Law. Further, the Promises appertain to such as repent, therefore *Esay* said without exception, that the Infirmities of all Men were cast upon his blessed Shoulders; it is our Office therefore, to see that we exclude not our selves from the general Grace, promised unto all Men; it is not a Christian man's part to attribute his Salvation to his own Free-will, with the *Pelagian*, and extenuate

How we are called Enemies of God.

Melancton
quanto magis
Pa: er. vester
dabit spiritum
sanctum peten-
tibus eum non
ait contem-
nentibus, page
268.
Rom. 8. 7.
Rom. 5. 8.

How we are excluded from the promise of grace, that is extended to all

Christ receiv-
ed Mans infir-
mity, but not
the contempt
of the Law
of God.

The Judgment of Bishop Hooper.

The cause of
damnation in
Man.

Pf. 5. 4.
Of. 1. 3. 9.

The cause of
Mans Election

Rom. 9. 16.

Ephe. 1. 5.

Rom. 8. 29.

Rom. 8. 15, 16.

Original Sin, nor to make God the Author of ill, with the Manichees, nor yet to say God hath written fatal Laws with the Stoick, and with necessity of Destiny, violently pulleth one by the hair into Heaven, and throweth the other headlong to Hell, but ascertain thy self by the Scripture, what be the causes of Reprobation, and what of Election; the cause of Rejection, or Damnation, is Sin in Man, which will not hear, neither receive the promise of the Gospel, or else, after he hath received it, by accustomed doing of ill, falleth into a contempt of the Gospel, and will not live thereafter, or else hateth the Gospel, because it condemneth his ungodly Life, and would there were neither God nor Gospel to punish him for doing of ill, this sentence is true, howsoever Man judge of Predestination. God is not the cause of Sin, nor would not have Man to Sin, thou art not the God that willeth Sin, and it is said, thy Perdition is of thy self, O *Israel*, and thy succour only of me. The Cause of our Election is the Mercy of God in Christ; howbeit, he that will be partaker of this Election must receive the promise in Christ by Faith, for therefore we be elected, because afterwards we are made the Members of Christ: Therefore, as in the Justification or Remission of Sin, there is a cause, though no dignity at all, in the Receiver of his Justification, and so we judge him by the Scriptures to be justified, and hath remission of his Sin, because he received the grace promised in Christ: So we judge of Election by the event or success, that happeneth in the Life of Man, those only to be elected that by Faith apprehend the Mercy promised in Christ, otherwise, we should not judge of Election, for *Paul* saith plainly, that they that be led by the Spirit of God, are the Children of God, being admonished therefore by the Scriptures we must leave Sin, and do the Works commanded of God, or else it is a carnal Opinion that we have blinded ourselves withal, of fatal destiny, and will not save us, and in case there follow not in our knowledge of Christ amendment

The Judgment of Bishop Hooper.

11

ment of Life, it is not lively Faith that we have, but rather a vain knowledge, and mere Presumption, *John* saith, *No Man cometh unto me except my Father draw him*: Many men understand these word in a wrong sense, as though God required in a reasonable Man, no more than a dead post, and marketh not the words that follow: *Every Man that heareth and learneth of my Father, cometh to me.* God draweth with his word and holy Spirit, but mans duty is to hear and learn, that is to say, receive the Grace offered, consent to the promise, and not repugn the God that calleth. God doth promise the Holy Ghost unto them that ask him, and not to them that contemn him.

We have the Scripture daily in our hands, read it, and hear it preached, God's Mercy ever continues the same, let us think verily, that now God calleth and convert our lives to it, let us obey it and beware we suffer not our foolish Judgments to wander after the flesh, lest the Devil wrap us up in Darknes, and teach us to seek the Election of God out of Scripture; although we be of our selves bondmen unto Sin, and can do no good by reason our Original and Race is vicious, yet hath not the Devil induced wholly his similitude into any of *Adam's* Posterity, but only into those that contemn, and of a set purpose, and malice hate God, as *Pharaoh* and *Saul*, the one gathered his Men of War, and would fight with God and his Church, rather than obey his Commandment; the other would against God's expresse will and pleasure, kill *David*, that God had ordained to be King: These Sins Christ calleth the Sins against the Holy Ghost; *St. John*, Sin unto Death, *St. Paul*, voluntary, or willing Sin; we must therefore judge by the Scriptures, and believe all things there spoken. Know thereby the will of God, and search not to know the thing that appertaineth nothing to thine Office; Remember how crafty a Workman the Devil is, and what practice he hath used with others; chiefly, and before all things he goeth about to take this perswasion, that Gods

What declar-
eth a lively
Faith.
John 6. 44.
How God un-
to Christ.
Nectamen ha-
bet se mens &
voluntas ut
statua. ideo
dixerunt vete-
res precedente
gratia, comi-
tante volunta-
te, bona opera
fieri.
Melanchton.
page 348.
Omnisqui au-
dit a patre &
discit venit
ad me. discere
jubet id est
audire vocem
doctrinae tradi-
tam ab ipso, &
assentiri non
indulgere dif-
fidentiae.
Melanchton
ibid. 348.
Exod. 14.
1 Sam. 18. 17.
See B. Latimer's
part. 2. f. 54.
Luke 12, 10,
Mat. 12, 12,
Mark 3, 29.
1 John 5. 6.
Gen. 3, 4, 5.

Sins of Infir-
mity, are com-
mitted against
the Father,
Sins of Igno-
rance against
the wisdom of
the Son, Sins
of Malice, a-
gainst the
goodness and
grace of the
Holy Ghost.

word is true, out of Mans heart, as he did with *Adam*, who thought nothing less than to die, as God said, then thought he wholly to have printed his own Image in *Adam*, for the image of God, and to bring him to an utter contempt and hatred of God for ever, as he had brought him to diffidence and doubt of his word; here let us take heed of our selves which daily by the word of God being admonished of ill, yet amend not. We shall find at length God to be just in his word, and will punish with eternal Fire our Contumacy and Disobedience, which fire shall be no less hot than his word speaketh of; so did he also perswade with *Saul*, that God was so good, that though he offended, he would not punish him as he said, but be pleased with a fat Sacrifice again, this doctrine is therefore necessary to be known of all Men, that God is just and true, and requireth of us, is Fear and Obedience; as St. *John* saith, he that sent me is true; *David* speaketh thus of his Justice, *The Lord is just in all his ways*; and understand that his Justice extendeth to two divers ends, the one is, he would have all Men to be saved, the other end, to give every Man according to his deeds.

Joh. 8, 26,
Psa. 145, 17,
The justice of
God intendeth
it self to us to
two divers
ends.

Jonas 2.
Mat. 23, 31,

1 Cor. 11, 36,

To obtain the first end of his Justice, as many as be not utterly wicked, and may be holpe partly with threatning, and partly with promises, he allureth and provoketh unto amendment of Life: The other part of his Justice rewardeth the obedience of the good, and punisheth the disobedience and contempt of the ill, these two Justices the Elders do call *Correctivam* and *Retributivam*. *Jonas* the Prophet speaketh of the first, and *Christ* of the second: God would have all Men to be saved, and therefore provoketh now by fair means, now by foul, that the Sinner should satisfie his just and righteous pleasure, not that the promises of God appertain unto such as will not repent, or his threatnings unto him that doth repent, but those means he useth to save his poor Creature, this way useth he to nurture us, until such time as his holy Spirit work such a

Per-

The Judgment of Bishop Hooper.

13

Perfection in us, that we will obey him, tho' there were no pain nor joy mentioned at all.

Therefore look not only upon the promise of God, but also what diligence and obedience he requireth of thee, lest thou do exclude thy self from the promise: There was promised unto all those that departed out of *Agypt*, with *Moses*, the Land of *Canaan*: Howbeit, for disobedience of Gods Commandments, there was but one or two entered; of the other part, thou seest that of the *Menaces*, and horrible threatnings of God, that *Niniveh* the great City should be destroyed within 40 Days, nothing appertained unto the *Ninivites*, because they did penance, and returned to God. In them thou seest [Christian Reader] the Mercy of God, and general promise of Salvation performed in Christ, for whose sake only God and Man was set at one: So that they received the preaching of the Prophet, and took God for their God, and God took them to be his People, and for a certainty thereof, revoked his Sentence that gave them but forty days of life, they likewise promised obedience unto his Laws and Commandments; as God give us all grace to do, that though we be infirm and weak to all virtues, we exclude not our selves by contempt and negligence from the grace promised to all Men. Thus Farewel, In Christ. *Novembris 5. Anno 1549.*

Curiosity.

The fourth Let or Impediment (of keeping Gods Law) is Curiosity, and over much searching the Privities and Secrets of God, when Men of an ill and licentious Life, return not to repentance, as the Scripture biddeth, but mount straightway into God's Providence and Predestination, concerning the will of God that is made open unto him in the Scripture, that God would have him now to repent, and to receive grace, and search to know the thing that never was made open to Man or Angel, the event or end of

The fourth impediment

The Judgment of Bishop Hooper.

of things to come : thus reasoneth Man with himself, who knoweth what his last hour shall be : wherefore favoureth God the one, and not the other : sometime the good maketh an ill end, and the ill a good, in this Opinion, and inscrutable Myſtery, he weareth all his wits, and at the end of his Cogitations findeth more hidden and doubtful Objections, than at the beginning ; ſo that he cometh from his School, neither wiſer nor better. *Moses* removeth this ungodly Let and Impediment, ſaying, *the ſecrets of the Lord our God are made open to us, and unto our children for ever, that we do all the precepts of this Law*, the which words plainly condemn our fooliſh and audacious Preſumption, that ſeek to know what ſhall happen to us in the hour of Death- and will not know the thing that ſhould be done in all our lives ; to wit, that God would have us know the thing that is opened unto us in the Scripture, or Gods mercy promiſed in Chriſt Jeſus, and follow him in all virtue ; if we offend, and repent, and leave Sin, then hath he promiſed mercy, and will give it : *Moses* ſaith, do the thing that thou art bid to do, and follow the will of God made open to thee in his word ; as for the diſputation of God's Providence, it is a mere Curioſity, and no Religion, a Preſumption, and no Faith, a Let to Virtue, and furtherance of Vice ; when thou heareſt Repentance ſpoken of, hear that leſſon out of hand, leſt peradventure thou be never good Scholar in Divinity of Gods Laws, it fareth many times with us, that we go long to School at Divinity, and yet never good Divines, as it fareth in the School of Rethorick [*as Ariſtotle* ſaith] he ſhall never be a good Orator, therefore *Moses* ſaith, God gave you not a heart to underſtand, Eyes to ſee, nor Ears to hear, until this preſent Day : Here doth *Moses* ſpeak *Ironice*, and ſeemeth to deny the thing he would affirm : (*as Ariſtotle* and *Cicero* might ſay, when they have applied all their labours, and done the beſt they can to make their Scholars learned, yet profit nothing, then

de-

Deut. 29, 19,

Deut. 30, 19,

Deut. 29, 4.

depart out of School, and say to their Audience, I never opened unto you the Science, that I taught you, not that the fault was in him, but in the Auditours that neglected their Diligence and Doctrine. So doth *Moses* now speak of God, not that the fault was in him, that those unkind People understood not the Doctrine he taught, but in themselves, as it appeareth in the Text, for he useth now the Rod of Persecution, punisheth them, beateth them, yea and killeth them; because they would not learn the thing he taught them: yea, further he sheweth his pleasure was, they should chuse the Good, and leave the Ill, to be in wealth, and avoid the Woe; this Argument he proveth of his own nature, which is amiable, loving, and holy, inclined to do well unto Man, and to be at peace with him: But because Man of his own malice contemneth the Word and Doctrine of God, he is not only rigorous and severe against Man, but also he waxeth so angry for sin, as he that chafeth & moveth himself; that all men may perceive by his Countenance, he is offended, therefore (saith the Text) *the fury of God shall smoeke against the sinner*. Our Gospellers be better learned than the Holy Ghost, for they wickedly attribute the cause of Punishment and Adversity, to God's Providence, which is the cause of no Ill, as he himself can do no Ill, and of every mischief that is done, they say it is God's Will: the Holy Ghost putteth another cause, that is to say Sin in Man, and Contempt of his holy Word, further the Pain is not inflicted by Predestination to loose Man; but both Predestination and the Affliction, extend to call Man from Damnation. The blind Sooth-sayers that wrote of things to come, are more to be esteemed than these curious and high-climbing Wits; for they attribute the cause of Ill to the ill Aspects and sinister Conjunctions of the Planets; Refuse not therefore the Grace offered, nor once received banish it not with ill Conversation; if we fall, let us hear Almighty God, that calleth us to Repentance with his Word,

Deut. 30, 29,

Deut. 29, 27,

Eze. 23, 13,
1 Cor. 11,
Psalm 119.
Reve. 3,
Esay 26,
Heb. 12.

The Judgment of Bishop Hooper.

Word, and return ; let us not continue in sin, nor heap one Sin upon another, lest at last we come to a Contempt of God and his Word : For Remission is promised to as many as repent, as *Moses* sheweth, and likewise all the Scripture, and Examples thereof. But remember what the Text saith, that thou must convert unto God, and that by the Means and Mediation of Christ, and that with all thy heart, and then thou mayst have remedy, convert not to Superstition, and buy not a Mass for thy Sins ; nor look for help of any Saint, but only of God as his Word teacheth ; he that stroke thee for Sin, can heal thee again, say not in Adversity as *Cicero* did, except it be helped, we cannot escape, for there is nothing in Heaven or Earth can save us but God alone.

John 15.
Cic. lib.
Epist. 16.

Ignorance.

The sixth Let or Impediment, wherewith Men excuse themselves from the obedience of the Law of God, is the pretence of Ignorance, the which they do think shall excuse them ; thus they say, the Scripture hath so many mysteries in itself, and is too hard for our Capacity, sometime the Letter, sometime the Spirit, and sometime both must be understood ; further they say the Doctors chide among themselves, and how should the unlearned understand it aright ; who can tell, saith another, whether this be the true Law or not ; if it were the true Law of God, then should it contain all Verities, and have no need of Mans Laws. Now the greatest part of such as have the name of Christianity, say God's Laws save no man, instruct no man aright ; no, it is not wholesome for a man, except it be upheld by the Law of the Pope ; this the World owes to the Pope's Decrees, that have called the Authority of the holy Testament, that containeth all Truth, whose sufficiency and verity is sealed with the Blood of Christ, into doubt, and not into doubt only, but

Meaning the
Popes of Rome

but clean abrogated it, and preferred their own Laws. Confer their preachings and administrations of the Sacraments, with the holy Word, and Law of God, and see. Others say, I have no wit to understand the word of God, and if I had, yet I have no leisure to learn it. Against this Objection *Moses* answereth, and saith, this Law is sufficient, is easie and plain to be understood, a perfect Doctrine, and required of all Men; thus he proveth it, the Commandments that I prescribe unto thee, to day, is not far above thee, nor put far from thee; Read the last half of the Chapter, by the which words it appeareth that God hath made his will and pleasure simply and plainly open unto his People, with apt Sentences, and open Words, and also put the same near to us, that we should not seek it with great danger of our life, to sail into the *Indies* for it, or look for it in Heaven above, as those that receive all things by Revelation of Angels, or such other means; but *Moses* saith, it is no need of any such Embassadors, and so saith *Abraham*; for man may learn out of the Scripture, what is to be done, and what not to be done, what is the Condition of the good and of the bad, no need to seek the knowledge thereof in *Egypt*, *Athens*, or *Rome*, but the word is present and at hand with thee in thy mouth, and in thy heart, that thou shouldest do it; by these words, we see that in the greatest Sinner, that is a certain Rule or Knowledge to live well thereby, if he did follow it; so confounded *St. Paul* the *Gentiles*, of Sin, because they knew the evil they did, were condemn'd by their own Consciences, for the Law of God to do well by, is naturally written in the heart of every man; he that will diligently search himself, shall soon find the same, and in case Man should behold his own Image, both in Body and in Soul, although there was no Law written, nor Heavens over our heads, to testifie the goodness and the justice of God, and the equity of an honest Life, Man's Conscience would tell him when he doth well, and when evil: Further, the

Deut. 30. 17.

Enthusiasts

Luke 16. 29.

Rom. 1. 21.

Rom. 2. 15.

D

Judg.

The Judgment of Bishop Hooper.

Nemo adeo
ferus est ut
non misereere
possit, si modo.

Judgment and Discourse of Reason, desireth not only to live justly in this World, but also to live for ever in eternal Felicity, without end; and that cometh by the similitude of God, which yet remaineth in the Soul, after the sin of *Adam*; whereby, we see plainly that those Excuses of Ignorance be damnable, when man seeth he could do well, if he followed the judgment of his own Conscience; so that we see, that the Law of God is either outwardly or inwardly, or both ways opened unto Man, and that by God's grace ye might do the good, and leave the evil, if it were not of malice and accustomed doing of Sin, the which excuseth the goodness and mercy of God, and maketh that no man shall be excused in the latter Judgment; how subtilly soever they now excuse the matter, and put their evil doings from them, and lay it upon the Predestination of God, and would excuse it by Ignorance, or say, he cannot be good, because he is otherwise destined; this Stoical Opinion reprehendeth *Horace*, no man is so cruel (saith he) but may wax meek, so that he give a willing Ear to discipline; although thou canst not come to so far knowledge in the Scripture, as others that believe, by reason thou art unlearned, or that thy vocation will not suffer thee, all days of thy life to be a student, yet mayest thou know, and upon pain of Damnation art bound to know, the Articles of thy Faith, to know God in Christ, and the holy Catholic Church, by the word of God, written, the Ten Commandments, to know what works thou shouldest do, and what to leave undone; the *Pater noster*, Christ's Prayer, which is an abridgment or epitome of all the Psalms and Prayers written in the whole Scripture; in the which, thou prayest for the remission of Sin, as well for thy self, as for all other, desirest the grace of the Holy Ghost, to preserve thee in verue, givest thanks for the goodness of God towards thee and all other; he that knoweth less than this, cannot be saved, and he that knoweth no more than this, if he follow his knowledge,

The Judgment of Bishop Latimer.

ledge, cannot be damned: There be two common verses that all men in a manner know, and doubtless worthy that teach us to know Christ, which if we know no more is sufficient, that is to say, to be ignorant, is to know many things without Christ, if thou know Christ well, it is sufficient, though thou be ignorant of all other things.

*Hoc est nescire
sine Christum
plurima scire.*

*The Judgment of Bishop Latimer: Sermons part 3. f. 213.
in his Sermon upon Septuagesima.*

Multi sunt vocati, pauci vero electi: That is, Many are called, but few are chosen.

THese words of our Saviour's are very hard to understand, and therefore it is not good to be too curious in them, as some vain fellows do, who seeking carnal Liberty, pervert, tosse, and turn the word of God after their own mind and purpose; such I say, when they read these words, make their reckoning, thus saying; What need I to mortifie my Body, with abstaining from all Sin and Wickedness, I perceive God hath chosen some, and some are rejected; now if I be in the number of the chosen, I cannot be damned; but if I be accompted among the condemned Number, then I cannot be saved, for God's Judgments are immutable. Such foolish and wicked reasons some have, which bringeth them either to Desperation, or Carnal Liberty; therefore it is as needful to beware of such reasons or expositions of the Scriptures, as it is to beware of the Devil himself: But if thou art desirous to know whether thou art chosen to everlasting Life, thou mayest not begin with God, for God's too high, thou canst not comprehend him, the Judgments of God are unknown to Man, therefore thou mayest not begin there, but begin with Christ, and learn to know Christ, and wherefore that he came, namely; that he came to save

*Curious interpretations of
Scriptures, are
odious.*

*Enter not into
the inscrutable
Mysteries of
God.*

*Enter into
Christ and
there see thy
Salvation.*

The Judgment of Bishop Latimer.

Christ is the
Book of Life
wherein our
Names be
written, if we
believe in him,
John 6.

John 1. 13.

Sinners, and made himself Subject to the Law, and a fulfiller of the same, to deliver us from the wrath and danger thereof, and therefore was crucified for our Sins, and rose again, to shew and teach us the way to Heaven, and by his Resurrection, to teach us to rise from Sin, so also his Resurrection teacheth, and admonisheth us of the general Resurrection, he sitteth at the right hand of God, and maketh intercession for us, and giveth us the Holy Ghost, that comforteth and strengthenth our Faith, and daily assurcth us of our Salvation. Consider I say, Christ and his coming, and then begin to try thy self, whether thou art in the Book of Life, or not; if thou findest thy self in Christ, then thou art sure of everlasting Life, if thou be without him, then thou are in evil Case; for it is written, *Nemo venit ad patrem, nisi per me*, that is, No Man cometh unto the Father, but through me; therefore if thou knowest Christ, then thou mayest know further of thy election: But when we are about this matter, and troubled within our selves whether we be elect or no, we must ever have this Maxim or Principal Rule before our Eyes; namely, that God beareth a good will towards us, God loveth us, God beareth a fatherly heart towards us; but you will say, how shall I know that, or how shall I believe that we may know God's will towards us through Christ. God hath opened himself unto us by his Son Christ, for so saith *John* the Evangelist, *Filius qui est in sinu Patris ipse revelavit*: That is, the Son which is in the bosom of the Father, he hath it revealed, therefore we may perceive his good will and love towards us, he hath sent the same, his Son, into this World, which hath suffered most painful Death for us, shall I now think that God hateth me, or shall I doubt of his Love towards me. Here you see how you shall avoid the scrupulous and most dangerous question of the Predestination of God; for if thou wilt enquire his Counsels, and enter into his Consistory; thy Wit will deceive thee, for thou shalt

The Judgment of Bishop Latimer.

21

thalt not be able to search the Counsels of God. But if thou begin with Christ, and consider his coming into the World, and dost believe that God hath sent him for thy sake, to suffer for thee, and to deliver thee from Sin, Death, the Devil and Hell; then, when thou art so armed with the knowledge of Christ, then I say this simple question cannot hurt thee, for thou art in the Book of Life which is Christ himself. Also we learn by this Sentence, *Multi sunt vocati*, (that many are called) that the preaching of the Gospel is universal, that it appertaineth to all mankind; that it is written, *in omnem terram exiit sonus eorum*, through the whole Earth their sound is heard: Now seeing that the Gospel is universal, it appeareth that he would have all Mankind saved, and that the fault is not in him if we be damned; for it is written thus, *Deus vult omnes homines salvos fieri*, God would have all Men to be saved: His Salvation is sufficient to save all Mankind. But we are so wicked of our selves, that we refuse the same, and we will not take it when it is offered unto us, and therefore he saith, *Pauci vero electi*, few are chosen, that is, few have pleasure and delight in it, for the most part are weary of it, and cannot abide it; and there are some that hear it, but they will abide no danger; for it they love more their Riches and Possessions, than the word of God, and therefore, *Pauci sunt electi*, there are but a few that stick heartily unto it, and can find in their hearts to forgoe this World for Gods sake, and his holy Word. There are some now a days that will not be reprehended by the Gospel; they think themselves better than it; some again are so stubborn, that they will rather forswear themselves, than confess their Sins and Wickedness; such Men are cause of their own Damnation, for God would have them saved, but they refuse it; like as did Judas the Traitor, whom Christ would have had to be saved, but he refused his Salvation, he refused to follow the Doctrine of his Master Christ: And so whosoever heareth the Word of

Now you shall know when you are in the Book of Life.

Pf. 19.
Rom. 10. 18.

1 Tim. 2. 4.

God would that all should be all saved.

Our stubbornness and lack of Faith, is the cause of our Damnation.

A right Do-
ctrine to try
our Election.
Job. 3. 4.

John 3. 16.

Christ is the
Book of Life.

The unbelie-
vers are not
in the Book of
Life.

of God and followeth it, the same is elect by him; and again, whosoever refuseth to hear the Word of God, and to follow the same, is damned; so that our Election is sure, if we follow the word of God. Here is now taught you, how to try out your Election; namely, in Christ, for Christ is the accompting Book and Register of God, even in the same Book, that is Christ, are written all the names of the Elect; therefore we cannot find our Election in our selves, neither yet in the high Counsel of God for, *inscrutabilia sunt Iudicia Altissimi*; where then shall I find my Election? in the counting Book of God, which is Christ, for thus it is written, *Sic Deus dilexit Mundum*, that is, God so entirely loved the World, that he gave his only begotten Son to that end, that all that believe in him, should not perish, but have Life everlasting, whereby appeareth most plainly, that Christ is the Book of Life, and that all that beleive in him, are in the same Book, and so are chosen to everlasting Life, for only those are ordained, which believe: Therefore, when thou hast Faith in Christ, then thou art in the Book of Life, and so art thou sure of thy Election; and again, if thou be without Christ, and have no faith in him, neither art sorry for Wickedness, nor have a mind and Purpose to leave and forsake Sin; but rather exercise and use the same: then thou art not in the Book of Life, as long as thou art in such a Case, and therefore shalt thou go into everlasting Fire; namely, if thou die in thy Wickedness and Sin, without Repentance. But there are none so wicked, but he may have a Remedy; what is that? Enter into thine own Heart, and search the Secrets of the same; Consider thine own Life, and how thou hast spent thy Days: And if thou find in thy self all manner of Uncleanness and abominable Sins, and so seest thy Damnation before thine Eyes; what shalt thou then do? Confess the same unto thy Lord God; be sorry that thou hast offended so loving a Father; and ask Mercy of him in the name of Christ; and believe sted-

stedfastly that he will be merciful unto thee, in respect of his only Son, who suffered for thee; and then have a good Purpose to leave all Sin and Wickedness; and to withstand and resist the Affections of thine own Flesh, which ever fight against the Spirit, and to live uprightly and godly, after the Will and Commandment of thy heavenly Father. If thou go thus to work, surely thou shalt be heard, thy Sins shall be forgiven thee; God will shew himself true in his Promise: For to that end he hath sent his only Son into this World, that he might save Sinners. Consider therefore I say, wherefore Christ came into this World; consider also the great Hatred and Wrath that God beareth against Sin: And again, consider his great Love, shewed unto thee, in that he sent his only Son to suffer most cruel Death, rather than that thou shouldest be damned everlastingly.

The right way how thou mayest be assured of everlasting life.

Thus speaketh that Learned B. and Blessed Martyr in that Place. And in another place he saith:

O what a pitiful thing is it, that a Man will not consider this, and leave Sin, and Pleasure of this World, and live godly; but is so blind and so mad, that he will rather have a momentary and a very short and small Pleasure, than to hearken to the Will and Pleasure of Almighty God; that he might avoid everlasting Pain and Woe, and give unto him everlasting Felicity? For, that a great many of us are damned, the fault is not in God; for, *Deus vult omnes homines salves fieri*, God would have all men to be saved; but the fault is in our selves, and in our own madness, that had rather have Damnation, than Salvation; further, in another Passage, the same holy Martyr writeth in this manner, in his Sermon on the third Sunday after Epiphany.

Idem part 3. fol. 209.

In his Sermon the 5th Sund after E. iph.

1 Tim. 2. 5. We our selves are the cause of our Damnation.

We read in the *Acts* of the Apostles, that when St. Paul

Acts 13. 48.

The word in the Original,

the is πρᾶξις

The Judgment of Bishop Latimer.

Justifying dis-
posed, or in a
ready prepa-
redness for
Eternal Life.

A lewd opi-
nion of Prede-
stination.

1 Tim. 2.
We our selves
procure our
own Damna-
tion.

Christ is the
book of Life.

Here we may
know when
we are in the
state of salva-
tion.

the Evangelist, as many as were ordained to Life everla-
sting; with the which Saying, a great number of People
have been offended; and have said, we perceive that only
those shall come to believe, and so to everlasting Life,
which are chosen of God unto it; therefore it is no matter
whatsoever we do, for if we be chosen to everlasting Life,
we shall have it: And so they have opened a door unto
themselves, of all Wickedness and Carnal Liberty; against
the true meaning of the Scripture: For if the most part
be damned, the fault is not in God, but in themselves;
for it is written, *Deus vult omnes homines salvos fieri*, God
would that all men should be saved: But they themselves
procure their own Damnation, and despite the Passion of
Christ, by their own wicked and inordinate Living. Here
we may learn to keep us from all curious and dangerous
Questions, when we hear that some be chosen and some
be damned; let us have good hope that we shall be among
the chosen, and live after that hope; that is, uprightly
and godly, then thou shalt not be deceived. Think that
God hath chosen those that beleive in Christ, and Christ
is the Book of Life: If thou believest in Christ, then thou
art written in the Book of Life, and shalt be saved: So
we need not to go about to trouble our selves with curious
Questions, of the Predestination of God. But let us ra-
ther endeavour our selves, that we may be in Christ; for
when we be in him, then are we well; and then we may
be sure that we are ordained to everlasting Life: But you
will say, How shall I know that I am in the Book of Life?
How shall I try my self to be elect of God to everlasting
Life? I answer, first we may know that we may one time
be in the Book, and another time come out again; as it
appeareth by *David*, who was written in the Book of Life,
but when he sinned, he at that same time was out of the
Book of the favour of God, untill he had repented and
was sorry for his faults; so we may be in the Book one
time, and afterward when we forget God and his Word,
and

The Judgment of Bishop Latimer.

25

and do wickedly, we come out of the Book, that is, out of Christ, which is the Book, and in that Book are written all Believers; but I will tell you, how you shall know, when you are in the Book, and there are three especial Notes, whereby we may know the same, the first note is, if you know your Sin, and feel your own Wickedness and Filthiness, which is a great matter, for the most part of People are so drowned in Sin, that they no more feel the same, for Sin grieveth them no more, according to the saying of Solomon, *Impius quum in medium peccatorum venit contemnit*; that is, The ungodly Man when he entereth into the midst of all Sin and mischief, despiseth the same, he regardeth Sin nothing at all, neither is he sorry for it; but as I said, the first note is, when you know your Sin, and feel the same, then are they heavy unto you, and grieve you. Then followeth the second point, which is, Faith in Christ, that is, when you believe most stedfastly, and undoubtedly, that God the heavenly Father, through his Son, will deliver you from your Sins, when you believe, I say, that the Blood of our Saviour is shed for you, for the cleansing and putting away your Sins, and believing this most stedfastly, with an unfeigned heart, then you have the second Point. The third point is, when you have an earnest desire to amendment, and hatred against Sin, study to live after God's Will and Commandments, as much as is possible for you to do, then have you the third point. And when you find these three points to be in you; namely, First, when you know your Sin, and be sorry for the same, and afterwards believe to be saved, through the passion of Jesus Christ; and thirdly, have an earnest desire to leave Sin, and to fly the same, when you find these three things in your hearts, then you may be sure that your names are written in the Book, and you may be sure also that you are elect and predestinate to everlasting Life; and again, when you see not your wickedness, and that Sin grieveth you not, neither have you faith nor hope in our Saviour, and therefore are careless, and study not for amendment of Life, then you are in a heavy Case, and then you have cause to cry and lament your Wickedness, for truly you are not in the Book of Life, but the Devil hath power over you, as long as you are in such a state. Here you see now how you shall try your selves, whether you be in the Book of Life or no, &c.

3 Marks to know when we are in the Book of Life or no.

The First.

The Second.

The Third.

An evident & plain Doctrine that sheweth you when you are out of the favour of God,

Id. p. 3. f. 182. In his Sermon the first Sund. after Epiph.

And again, the Evangelist saith, when Jesus was born, what is Jesus? Jesus is an Hebrew word, and signifieth in our English

E

Tongue,

The Judgment of Bishop Latimer.

The term Saviour is used in common Speech.

Jesus Christ is our perfect Saviour.

How many ways Christ saveth us.

Christ's death is our only Salvation.

Sin is the only cause of our Damnation.

Tongue, a Saviour and Redeemer of all Mankind born into this World: This Title and Name, to save, appertaineth properly and principally unto him, for he saved us; else had we been lost for ever: Notwithstanding, the name of Saviour, is used in common Speech, as the King is called Saviour, for he saveth his Subjects from all danger and harm that may ensue of the Enemies: Likewise, the Physician is accounted a Saviour, for he saveth the sick Man from the danger of his Disease, with good and wholesome Medicines: So Fathers and Mothers are Saviours, for they save their Children from bodily harm that may happen to them; so Bridges, leading over the Waters, likewise Ships and Boats, great and small Vessels upon the Seas, are Saviours, for they save us from the fury, rage and tempest of the Sea: So Judges are Saviours, for they save, or at least should save the People from wrong and oppression. But all this is not perfect saving, for what availeth it to be saved from Sicknes, Calamities, and Bodily Oppressions, when we shall be condemned after our Death, both Body and Soul, for ever to remain with the Devil and his Angels, we must therefore come to Jesus, which is the right and true Saviour; and he it is that hath saved us from Sin, whom hath he saved? his People; how hath he saved them? first, by Magistrates, he saveth the poor from Oppression, and wrong; the Children he saveth through the tuition of their Parents, from danger and peril; by Physicians, he saveth from sickness and diseases, but from Sin he saveth only, through his Passion and Blood-shedding; therefore he may be called, and is, the very right Saviour, for it is he that saveth from all Infelicity, all his faithful People, and his Salvation is sufficient to satisfy for all the World, as concerning itself; but as concerning us, he hath saved no more, but such as put their trust in him, and as many as believe in him shall be saved, the other shall be cast out as Infidels, into everlasting Damnation, not for lack of Salvation, but for Infidelity, and lack of Faith, which is the only cause of their Damnation.

He saved us from what? even from Sin. Now when he saved us from Sin, then he saved us from the wrath of God, from Afflictions and Calamities, from Pain, and Death, and from everlasting Damnation; for Sin is the Cause and Fountain of all Mischief; take away Sin, then all other Calamities, wherein Mankind is wrapped, are taken away, and clean gone, and dispersed. Therefore he saving us from Sin, saved us from all Affliction: but

how

The Judgment of Bishop Latimer.

How doth he save us from Sin? in this manner, that Sin shall not condemn us; Sin shall not have the victory over us, he saved us, not so, that we should be without Sin, that no Sin should be left in our hearts, no, he saved us not so, for all manner of imperfections remain in us, yea, in the best of us, so that if God should enter into Judgment with us, we all should be damned; for there are none, nor ever was Man born into the World, which could say, I am clean from Sin, except Jesus Christ; therefore he saved us, not from Sin, in taking clean away the same, that we should not be inclined to it, but rather the power and strength of the same Sin he hath so vanquished, that it shall not be able to condemn those which believe in him, for Sin is remitted, and not imputed unto the believers. So likewise he saved us from Sin, not taking it clean away, but rather the force and strength of the same; so he saved us from all other Calamities, not taking the same clean away, but rather the power of the same, so that no Calamity or Misery should be able to hurt us, that are in Christ Jesus; and likewise he saved us from Death, not that we should not die, but that Death should not have any more victory over us, nor condemn us, but rather to be a way and entrance into Salvation and everlasting Life: For Death is a gate to enter into everlasting Life; no Man can come into everlasting Life, but he must first dye bodily, but this death cannot hurt the faithful, for they are excepted from all danger, through the passion and death of Jesus Christ our Saviour, who with his death, hath overcome our death.

How we be saved from Sin.

Christ a one is void of Sin.

The force & power of Sin is taken away by Christ.

And in another place, the same Father writeth, as followeth, viz. The Holy Scripture maketh mention of a Sin against the Holy Ghost, which cannot be forgiven in this world, nor in the World to come; and this maketh many Men unquiet in their hearts and Consciences, for some there be which ever be afraid, lest they have committed that same sin against the Holy Ghost, which is irremissible; therefore some say, I cannot tell whether I have sinned against the Holy Ghost or not; If I have committed that sin, I know I shall be damned, but I tell you what ye shall do: Despair not of the mercy of God, for it is immeasurable: I cannot deny but there is a sin against the Holy Ghost, which is irremissible, but we cannot judge of it afore-hand, we cannot tell which Man hath committed that sin against the Holy Ghost, or not as long as he is alive, but when he is once gone, then I can judge whether he sinned against the Holy Ghost, or not, as now I can judge, that

First Sermon preached in Lincolnshire, Anno 1553. On these words, The Kingdom of Heaven is like unto a certain King, p. 2. f. 64. Mat. 22. There is a Sin against the Holy Ghost.

So long as *Nero, Saul, and Judas*, and such like that died in sins and wickedness still to the very end; they made an end in their wickedness, but we cannot judge whether one of us sin this sin against the Holy Ghost or not, for though a Man be wicked at this time, yet he may repent and leave his wickedness to morrow, and so not commit the Sin against the Holy Ghost; our Saviour Christ pronounced against the Pharisees, that they had committed the Sin against the Holy Ghost, because he knew their hearts, and knew the Pharisees, that they would abide in their Wickedness, unto the end of their Lives.

judged of them.

Jo. 6. 47.

Mat. 11: 28.

Further, the Promises of Christ our Saviour are general, they pertain to all Mankind; he made a general Proclamation saying, whosoever believeth in me hath everlasting Life; likewise *St. Paul*, the Grace and Mercies of God, exceedeth far our Sins: Therefore, let us ever think and believe, that the Grace of God, his Mercy and Goodness, exceedeth our Sins; also consider, what Christ saith with his own Mouth, *Come unto me all ye that labour, and I will ease you*; mark, here he saith, *Come all ye*, wherefore should any despair, or shut out himself from these Promises of Christ, which be general, and appertain to the whole World? for he saith, *Come all unto me*, and then again he saith, *I will refresh you, you shall be eased from the Burden of your Sins*.

Therefore as I said before, he that is blasphemous and obstinately wicked, and abideth in his Wickedness still to the very end, he sinneth against the Holy Ghost; as *St. Augustin* and all other Writers do affirm: But he that leaveth his Wickedness and Sins, and is content to amend his Life, and then believing in Christ, seeketh Salvation and everlasting Life by him; no doubt but that Man or Woman whosoever they be, shall be saved; for they feed upon Christ, upon that Meat that God the Father this Feast-maker, hath prepared for all his Guests.

Id. p. 2. f. 92.
in his 4th Ser.
preached in
Lincolnshire, on
Philip. 3.

And again, the same Godly Father saith, in his 6th Sermon upon the Lords Prayer: Speaking against *Novatus* the Heretick. Christ only, and no Man else, merited Remission of Sins, and Eternal Life for as many as will believe the same; they that will not believe it, shall not have it: For it is no more but believe and have, for Christ shed as much Blood for *Judas*, as for *Peter*: *Peter* believed it, and therefore he was saved; *Judas* would not believe it, and therefore he was Condemned, the fault being in him, and no body else.

Again the same Blessed Father writeth thus, as followeth,
Part

The Judgment of Bishop Latimer.

29

Part 2. Fo. 132. in his 8th Sermon in *Lincoln*, upon *Luke 21. 25.*

Sic Deus dilexit Mundum, so entirely God loved the World, that he sent his only begotten Son, to that end that all that believe in him should not perish, but have Life everlasting: This is now a comfortable thing, and a great Promise which God maketh unto the whole World; and no doubt he is as able to fulfill the Promise of Grace, as he was able to fulfill his wrathful Word against the Jews: So likewise he saith, *as truly as I live saith the Lord, I will not the Death of a Sinner, but rather that he shall turn and live:* It is not his pleasure when we be damned, therefore he sweareth an Oath, we ought to believe him without an Oath; yet to satisfy our minds, and to the intent we should believe him, and be the better assured of his good-will towards us, he sweareth this Oath: Now therefore if we will follow him, and leave our wicked living, convert and turn unto him, be sorry for that which is past, and intend to mend our life now forward; if we do so, no doubt but that we shall live with him everlastingly, without end. Therefore let every one of us go into his own Heart, and when he findeth that he hath been a wicked man, an irreligious man, a covetous and a slothful man; let him repent and be sorry for it, and take a good purpose to leave that same Sin, wherein he hath lain before: Let us not do as the Jews did, which were stiff-necked; and would follow their old Traditions, refusing the word of God, therefore their Destruction came worthily upon them: And therefore I say, let us not follow them, lest we receive such a Reward as they had, lest everlasting Destruction come upon us, and so we be cast out of the favour of God, and finally lost, World without end.

Furthermore in another Sermon he saith as here followeth.

I say there be two manner of Men, some there be that are not justified nor regenerate, nor yet in the state of Salvation; that is to say, not Gods servants, they lack the Renovation or Regeneration, they be not come yet to Christ. Now these Persons that be not come yet to Christ, or if they were come to Christ, be fallen again from him, and so lost their Justification; as there be many of us, which when we fall into Sin against Conscience, we lose the favour of God, our Salvation, and finally the Holy Ghost; all they now that be out of the favour of God; and are not sorry for it; Sin grieveth them not, they purpose to go forward in it, all those that intend not to leave their Sins, are out of the favour of God, and so all their Works whatsoever they do, are deadly Sin.

Luke 21. 25.

Erunt signa.

John. 5. 4.

In the Destruction of Jeru-

salem.

Ezek. 33. 17.

The cause

why

God

sware.

The reward

of the obsti-

nate and stiff-

necked People

Page 234.

in a Sermon

preached on

Rom. 13. 12,

Ezek. 18. 24.

Mat. 18. 34, 35

2 Pet. 2. 20,

21,

The Judgment of Bishop Cranmer.

Sins; for as long as they are in purpose to sin, they sin deadly in all their doings, therefore when we will speak of the diversities of Sins, we must speak of those that be faithful, that be regenerate, and made new and clean from their Sins, through Christ.

The Judgment of Archbishop Cranmer.

Archbishop Cranmer's Preface to the Reader, in Answer to Dr. Gardiner Bishop of Winchester, touching the holy Sacrament, Printed by John Day 1580 and written by the said Father, Anno 1531.

OUR Saviour Christ Jesus according to the Will of his eternal Father, when the time thereto was fully accomplished, taking our nature upon him, came into this World from the high Throne of his Father, to declare unto miserable Sinners, good News: to heal them that were sick, to make the blind to see, the deaf to hear, the dumb to speak: to set Prisoners at liberty, to shew that the time of Grace and Mercy was come, to give light to them that were in darkness, and in the shadow of Death, and to preach and give pardon and full Remission of Sin to all his elected, and to perform the same, he made a Sacrifice, and Oblation of his own Body upon the Cross, which was a full Redemption and Propitiation for the Sins of the whole World.

Lib. 5. p. 372.

A plain Declaration of the Sacrifice of Christ.

And in another Place, Christ was such an high Bishop, that he once offering himself, was sufficient by Effusion of his Blood, to abolish Sin unto the Worlds end. He was so perfect a Priest, that by one Oblation he purged an infinite heap of Sins: Leaving an easy Remedy for all Sinners; that his own sacrifice should suffice for many years unto all men, that should not shew themselves unworthy, and he took unto himself not only their sins, that many years before were dead and put their trust in him, but also the sins of those that until his coming again should truly believe in his Gospel; so that now we may look for no other priest nor sacrifice to take away our sins, but only him and his sacrifice; and as he dying once was offered for all, so as much as pertained to him, he took all mens sins unto himself.

Again the same Father saith in his dispute at Oxford page 48. Vol. 3. that upon the Altar of the Cross is the only sacrifice and oblation for the sins of all Mankind: Thus far Bishop Cranmer.

To which we joyn Bishop Jewel in his Apology, towards the end thereof

The Judgment of Bishop Cranmer.

31

thereof: *Certe animis nostris persuademus illum (id est Christum) esse propitiatorium pro peccatis nostris, ejus sanguine omnes labeas nostras deletas esse: Illum pacificasse omnia sanguine Crucis sue; illibata illa Hostia quam semel obtulit in Cruce omnia perfecisse, consummatum est, Quasi significare vellet persolutum esse pretium pro peccato humani Generis.*

Bishop Jewel's
Defence, Apol.
Chap. 19.

That is, we do assuredly perswade our minds that he (Christ) is the obtainer of forgiveness for our sins, and that by his Blood all our spots of sins be washed clean: that he hath pacified and set at one all things by the Blood of his Cross. That he by the same one only sacrifice which he once offered upon the Cross, hath brought to effect and fulfilled all things, and that for that cause, he said it is finished, as though he would signify that the Price or Ransom was now fully paid for Mankind.

Divis 1.

See Bishop Jewel's Sermon on *Ioshua*, Chap. 6. vers. 1. 2, 3.

What could I have done more to my Vineyard that I have not done unto it: What should I do but it hath been done. What should I say but it hath been said. What warning should I have given, but it hath been given. I have been careful for my People, that they should repent and turn to me; that all Israel should be saved: If they perish I am free from their Destruction, they perish in their own Willfulness, they have no Excuse.

Humanum genus, Mankind, that is, all that have the Nature and kind of Man, all that are generate of Man.

Bishop Jewel in his *Apology of the Church of England*, pag. 17. saith as followeth:

Our only Sanctuary and Refuge is to the Mercy of our Father, through Jesus Christ: to the intent we may assuredly perswade our selves, that it is the Propitiation and Mercy-sacrifice for our Sins: That with his Blood our Spots are washed away: That he hath pacified all things with his Blood shed upon the Cross. That he with that one and only Sacrifice which once he offered upon the Cross, hath thoroughly perfected all things: And for this cause what time he was dying, he said it is finished: As though he would signify thereby, that the Ransom for Sin of all Mankind is paid.

The Judgment of Mr. *Baxter* in his *Exposition upon the new Testament: 1 Tim.* chap. 2. in his *Eposition upon ver. 5. 6.* saith as followeth: It is notorious that God hath made an universal Act of Grace or Oblivion; giving pardon of all Sin, and right to Life in Christ to all men without exception: On condition of believing Acceptance, and hath commissioned his Ministers to offer this gift for all men to the utmost of their Power, and intreat them to accept it, and doth by many Mercies intimate to them, that he

On the New Testament. he useth them not according to the ne'er violated Law of Innocency, but on terms of Grace: As you may see more at large in his Exposition on this Chap.

And here I might add the Judgment of B. Overal, and Archb. Laud, and B. Taylor, but for brevities sake omit them. Acts and Mon. And here I may add the Judgment of the learned *Grotius* in his Exposition on the BIBLE: But to that I shall refer the Reader; and here I may add a Saying of the Holy Ghost, *there is neither Jew nor Greek, there is neither bond nor free, there is neither Male nor Female, for ye are all one in Christ Jesus*, Gal. 3. 28. and here I shall add a Saying of Christ, *Matt. 11. 21. For if the mighty Works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in Sackcloth and Ashes.* And therefore it would have converted the former People, but did not the latter. See more *Matt. 12. 41.*

The Judgment of Bishop Ridley in his dispute at Oxford, in answer to the Papist in his dispute concerning the sacrifice of the Mass, he saith as followeth in Vol. 3. p. 67. treating of the Merits of Christs Death.

Heb. 10.

Col. 2.

By the which will, saith the Apostle, we are sanctified, by the offering up of the Body of Jesus Christ, once for all: and in the same place, but this Man after he had offered one Sacrifice for Sin, sitteth for ever at the right hand of God: For (by himself) with one offering hath he made perfect for ever, them that are sanctified, and by himself hath he purged our Sins. I beseech you to mark these words, by (himself,) the which, well weighed will without doubt, cease all controversie; and again, he hath reconciled us in the Body of his Flesh, if any Man sin, we have an Advocate, with the Father Jesus Christ the righteous, and he is the propitiation for our Sins, and not for ours only, but for the sins of the whole World, see farther p. 86. The Judgment of R. Samuel, Martyr and Minister, page 418. He saith as followeth, treating of Christs Merits; tells us, that he died to be a sacrifice, Host and Oblation, not only for original sin; but also for all the actual sins, for the whole Generation of Mankind.

And in the Book of Homilies, in the Homily for Good Friday; the Question is ask'd to whom was he given? the answer was made, to the whole World, that is to say, for Adam, and all that should come after him. The second Homily concerning the Death and Passion of our Saviour Christ, it is said thus, that we may the better conceive the great mercy and goodness of our Saviour Christ, in suffering Death universally for all Men.

And it is expressly observed from St. Chrysostom in the Homily of good

The Judgment of Dr. Hammond.

33

good Works, concerning the Thief upon the Cross, that if he had lived, and not regarded Faith, and the works thereof, he should have lost his Salvation again. See the Homily of the Nativity, to become a propitiation for our Sins, and not for ours only, but also for the Sins of the whole World: See more in the book of Homilies. To these sayings of the Martyrs, may be added the Judgment of *Melanchton* and *Bullinger*, but for brevity sake I omit them. And *Erasmus*

The judgment of *Dr. Hammond*, in Chap. 14. p. 482. he saith as followeth. vol. 1.

And accordingly, though the Apostles Creed, make no other mention of this than is contained in saying, *Jesus Christ our Lord* (is) the Lord by title of Redemption, of us all indefinitely, and particularly of every Person, who is appointed to make that Confession of Faith, that is, every one that is admitted to Baptism; yet the Nicene Creed hath inserted some few words, for the further explication of that Article [*who for us Men, and for our Salvation came down*] which signifies all mankind to have Interest in it.

Seet. 4. Nay, if it be observed in the Apostles Creed, that the two first Articles be corresponding and proportionable one to the other (to [*God*] in the first Article [*Jesus Christ*] in the Second: to [*Father Almighty*] in the First, [*his only Son*] in the Second, to [*Maker of heaven and earth*] in the first, [*Our Lord*] in the second, we shall have reason to infer, that as (Heaven and Earth) in the first Article, signify in the greatest Latitude, all and every Creature in the World, to have been created by the Father, so the (*Our*) is set in the second Article, to denote all and every one of us; every Man, without any exception, to be redeemed by God the Son, and accordingly the Church of *England*, established by Law, and preserved in our Liturgy, as a special part of it expounds the Creed, in this sense; *I believe in God the Father, who hath made me, and all the World: Secondly, in God the Son, who redeemed me and all mankind: Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect People of God.*

So in other parts of our Liturgy, in consecrating the Eucharist, we have this form of Prayer.

Almighty God, which didst give thine only Son Jesus Christ to suffer Death upon the Cross, for our redemption, and made thereby his own Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation and Satisfaction for the sins of the whole world, and

The Judgment of Dr. Hammond.

accordingly in the Administration of that Sacrament, the Elements are delivered to every communicant in this form: The body of our Lord Jesus Christ which was given for thee, and the blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting Life.

And so in our Articles also, Christ suffered for us, that he might be a Sacrifice, not only for Original sin, but also for all the actual Sins of Men, *Art. 2d.* And by Christ, who is the only Mediator between God and Men, Eternal Life is proposed to Mankind, *Art. 7.* and Christ came as a Lamb, that by the offering of himself once made, he might take away the Sins of the World, *Art. 15.* And the Oblation of Christ once made, is a perfect Redemption, Propitiation, and Satisfaction, for all the Sins of the whole World, *Art. 31.*

Out of Doct. Sanderson's Letter concerning God's grace and decree, p. 690. *Sect 24.* This I suppose is the reason, both of our Churches moderation in framing the Articles of Predestination, and of our King's Declaration, in silencing the debate of the Questions; for if by these Methods, the Church could have prevailed to have the definitions of the several pretenders forgotten, all men contenting themselves, as our Articles prescribe, with the promises of God in Scripture, which sure are universal and conditionate, not absolute and particular.

And the Learned Bishop of *Salisbury*, Doctor *Davenant*, in his Lent Sermon before the King, declared his Opinion to be, as for Universal Redemption, so for Universal Grace within the Church.

The Learned Doctor *Hammond*, in his view of some Exceptions page 200. saith thus, as followeth, *viz.* First, he saith to prevent distinctions concerning the notion of the World, as if it signified only, the elect: More particularly these two; First, that of the 2d. of *Peter. 2.* where the Lord, that is, Christ is plainly said to have bought, (that is, paid the price, and satisfied for) *Them who deny him, and bring upon themselves swift Destruction*, to which agrees that of the first of *Cor. 8. 11.* Where the weak Brother of whom 'tis said, *He shall perish by another mans scandal*, is described to be one for whom Christ died: the other Testimony I shall add, is that of *St. Paul*, in the second of *Cor. 5. 14.* which I desire the diligent Reader to observe, where speaking of the constraining Love of Christ, he saith we thus judge, that if one died for all, then were all dead, that is, surely in the full latitude, not only the elect, but all others, and this Conclusion the Apostle infers by

This agrees with *St. John* in his 1st Ep. Chap. 2. v. 2.

Out of Doct. Sanderson's Letter concerning God's grace and decree, p. 690.

See Bishop *Usher's* moderation of those points in his Sermon before the King at *Greenwich*, June 25. 1627.

An Apology for Forms of Prayers.

35

by this *Medium*, because one, that is Christ, died for all, which being a Proof of the other, must certainly be as true and as acknowledged, if not more, as that which it is brought to prove, and particularly the (all) for whom he died, be as unlimited as the [all] that were proved from thence to be dead, or else the Apostle could not Judge as he saith, he doth, or conclude the death of all in *Adam* by that *Medium*, from this arguing of the Apostle, I shall make no question to infer, that in *St. Pauls* divinity, Christ died for all who are dead in *Adam*, to this agree the Ancient Fathers. As,

See Vol. the
1. p. 716. of
heli Torments.

Irenæus, Clemens, Origen, Macarius, Cyril of Jerusalem, Eusebius, Athanasius, and all the Ancient Fathers of the Greek, and Latin Church, till Saint Augustine, as witnesseth Dr. Hammond.

Collected by Thomas Parriett.

A poor despised member of the Church of England.

An Apology for Forms of Prayer.

Job. 8. 8. For enquire I pray thee, of the former Age, and prepare thy self to the search of their Fathers. Vers. 10. Shall not they teach thee, and tell thee; and utter words out of their Heart.

2 Thess. 2. 15. Therefore Brethren, stand fast, and hold the Traditions which ye have been taught whether by word or our Epistle.

The Preface to the Reader.

Here is shown the Judgment of the Martyrs and other learned Men; with the ~~Principles~~ *practice* of the ancient Churches; with Proofs from Scripture, concerning Forms of Prayer; but whereas some have abused the vulgar People, telling them that the Martyrs did not use the Divine service; but here I have shewed the contrary from their own Words, in the following Collections: But as *St. Luke* wrote a short Preface to his most excellent *Theophilus*, so have I to thee, my Christian Reader, hold fast the Form of sound Words, 2 *Tim.* 1. 13. Farewel.

Collected by Thomas Parriett.

A poor despised Member of the Church of England.

The Judgment of Archbishop *Cranmer* the Martyr, see his defence of King *Edward's* Reformation, in *Acts and Monu.*

An Apology for Forms of Prayer.

pag. 94. Vol. 3. And Bishop *Cranmer* made a Challenge, that if he might be permitted by the Queen, to take to him *Peter Martyr*, and four or five more; they would enter the Lists with any Papists then living; and defend the Common Prayer Book to be perfectly agreeable to the Word of God, and the same in effect, which had been for 1500 years in the Church of Christ, not only the Common Prayers of the Church, the Ministration of the Sacraments, and other Rites and Ceremonies; but also all the Doctrine and Religion set out by our Sovereign Lord King *Edward* the 6th, to be pure according to Gods Word, and the Primitive Church for 1500 years past.

The Judgment of the learned *Peter Martyr*, in his Epistle to the worthy Martyr Bishop *Hooper*, thus saith he speaking of Ceremonies, some are typical, foresignifying Christ to come, some of Order, and Decency.

Note this holy man was one of the Reformers, who with the Bishops, Reformed the Church, according to Gods Word: and the Primitive Church, and he now wrote an Epistle to defend it.

The Judgment of Bishop *Ridley* the Martyr, see *Acts* and *Mons.* p. 506. Vol. 3. now for the common Publick Prayers which are in the vulgar Tongue: These Thieves have brought in again a strange Tongue, whereof the people understand not one word. Wherein what do they else but rob the people of their divine Service, wherein they ought to pray together with the Minister. See another place in the same better, he saith, this Church had of late the whole divine service, all common and publick prayers ordained to be said and heard in the common Congregation; not only framed and fashioned to the true Vein of scripture, but also set forth according to the Commandment of the Lord: and St. *Paul's* Doctrine for the peoples Edification in their vulgar tongue, and for the godly Articles of Unity in Religion, and for the wholsome Homilies. What do these Thieves place instead of them but the Popes Laws and Decrees? And in another place the same Father writeth as followeth, this Church of *England* had of late of the infinite Goodness and abundant Grace of Almighty God, great substance, great riches of heavenly Treasure, great plenty of Gods true sincere Word, the true and wholsom Administration of Christs holy Sacraments, the whole profession of Christs Religion truly and plainly set forth in Baptism, plain declaration and understanding of the same, taught in the holy Catechism, to have been learned of all true Christians; thus saith this Martyr, lamenting the state of *England* in Queen *Maries* Reign, namely, for the divine Service, and for the godly Articles of Unity in Religion and for the wholsome Homilies, and for the holy Catechism; for
Queen

Queen *Mary* did take all these away, this holy Martyr prayed four times a day, and in two of them, he made use of the Common Prayer.

The Judgment of Bishop *Latimer*; this holy Martyr exhorteth the People in one of his Sermons to pray in the common Prayer; see his Sermon upon *Mat.* see more in his Sermons before the right vertuous and honourable Lady *Katharine* Dutcheſs of *Suffolk*, upon the Lords Prayer, *An. Dom.* 1552 and of the Lords Prayer he saith, O! this is a godly Prayer; which we ought at all times to say, for we sin daily; therefore we had need to say daily, *Forgive us our trespasses*; and in the 6th Sermon upon the Lords Prayer he saith, there was never one that did say it with the Heart, but he had Forgiveness, and his Trespasses, and all his Sins were pardoned. 22. 2. P. 69.

The judgment of Bishop *Hooper*, in a Letter of his in *Acts* and *Monu.* p. 158. Vol. 3. he saith, but we must give God thanks, for that Truth he hath opened in the time of his blessed servant King *Edward* the 6th. This holy Martyr had a custom to dine a certain number of poor folks of the City, but before he sat down to dinner, he examined them of the Lords Prayer, the Articles of their Faith, and ten Commandments. This holy Man did scruple Priestly Vestures, but after Mr. *Peter* Martyr had wrote an Epistle to him, we hear no more of this from him; for he came in, and was made Bishop of *Gloceſter* and *Worceſter*, and kept the Unity of the Spirit, in the Bond of Peace, *Eph.* 4. Ver. 3. See more of this holy man hereafter.

The Judgment of Dr. *Taylor* the Martyr. Dr. *Taylor* gave this Testimony to our Liturgy, there was set forth by the most innocent King *Edward*, for whom God be praised everlastingly, the whole Church service with great deliberation, and advice of the best Learned Men in the Realm, and Authorized by the whole Parliament; and receiv'd, and publisht gladly by the whole Realm; which Book was never reformed but once, and yet by that one Reformation, it was as fully perfected, according to the Rules of our Christian Religion; in every behalf, that no Christians conscience could be offended, with any thing therein contained, I mean of that Book reformed; See *Acts* and *Monuments*: page 171. vol. 3. This holy man used the Common prayer Book, daily all the time he was in Prison, See *Acts* and *Monu.* p. 175. Vol. 3. The Judgment of Mr. *John Rough*, Minister and Martyr, in Queen *Maries* time: See *Acts* and *Monu.* page 862. to the Fourth Article, he answered, that he did well like, the Communion used in King *Edwards* days; to the Eighth he answered and confessed, that since his last coming into *England*, (which was about the 10th day of *November*,) he, See more page 862. See *Acts* and *Monu.* p. 858. Vol. 3.

An Apology for Forms of Prayer.

he had in sundry places in the Suburbs of *London*, prayed and read such Prayers and Service, as is appointed in the Book of the Communion, and wished others to do the like, both Men and Women: And also he did allow the Service used in the time of King *Edward* the Sixth, because the Scriptures do allow the same.

See *Acts* and
Monu. p. 858.
vol. 3.

7 Miles from
London.

See more in
the Sixth Ar-
ticle.

The Judgment of *Richard Gibson* the Martyr; that the said *Gibson* hath affirmed, that the English Service, and the Books commonly called the Books of Communion, or common Prayer, here set forth in this Realm of *England*, in the time of King *Edward* the Sixth, were in all parts and Points, good and godly; and that the same only, and no other ought to be observed, and kept in this Realm of *England*. The Judgment of Seven Godly Martyrs, who were burned in *Smithfield*; See *Acts* and *Monu.* page 873. vol. 3. see the Articles, ministred to them by *Bonner*; Article the Twelfth, ye have in times past been very desirous, and so are at this present, that the said English Service, the said Book of Common Prayer, the said Book of Communion, and the said Religion, and faith so set forth and used in King *Edward*'s time, might now again be restored, set forth and used; to the Twelfth Article they granted, the same to be true, and desired of God, that the service were in the English again. Six Martyrs burned at *Branford*, who say that if they might receive the Sacrament, as they did in King *Edward* the Sixth his days, they would with all their Hearts so do: See *Acts* and *Monu.* page 8. 18. vol. the 3. The Judgment of *Cuthbert Simpson*, and a multitude of People together; See *Acts* and *Monu.* page 867. vol. 3. See Article sixth, the Papists charged him with being assembled, where there was a multitude of People gathered together, to hear the English Service said; which was set forth in the latter Years of King *Edward* the 6th. And also to hear, and have the Communion Book read, and the Communion Ministred, both to the said multitude, and also to thy self; and thou hast thought, and so thinkest, and hast spoken that the said English Service, and Communion book; and all things contained in either of them was good and Laudable, *Cuthbert Simpson*'s answer, to the sixth Article, is that it was true, in every part thereof; thus saith this holy Deacon and Martyr.

The Judgment of five Martyrs burned in *Smithfield*: see *Acts* and *Monu.* page 787, vol. 3. see the Second Article objected to them by *Bonner*, which is this, Item that thou hast thought, that the

the English Service, set forth in the time of King *Edward* the Sixth, here in this Realm of *England*, was and is good, and godly, and Catholick, in all points, and that it alone ought here in this Realm to be received, used and practised, and none other: Their Answers to this Article are, they granted it to be true, then for the Fruit and Benefit that by the use of it redound to Christians, take an Essay by Mr. *John Halcier* Fellow of Kings Colledge in *Cambridge*; who was Martyred in Queen *Mary's* days Anno 1557, and being at the Stake, among many other Books that were thrown into the Fire to him, it happened that a Common Prayer Book fell between his Hands, which he joyfully receiving opened, and read till the Flame and Smoke suffered him not to see any more, and then he fell to prayer holding his Hands up to Heaven, and the Book betwixt his Arms, next his Heart, thanking God for that mercy in sending him it; the Relation is Mr. *Foxes*, and from thence the plea Authentick, that the Tree that bears wholsom Fruit, should not be cut down by the law, *Deut. 10. 20* See the Reverend and Learned Dr. *Hammonds* Defence of the ancient Liturgy.

The Judgment of *Lawrence Saunders* Preacher and Martyr, in his Sermon, see *Acts* and *Monn.* p. 133. Vol. 3. descending to the more particular Declaration thereof, as it were to let them plainly see the difference, that is between the order of the Church Service, set forth by King *Edward* in the English Tongue; and comparing it with the Popish Service then used in the Latin Tongue, the first he said was good, because it was according to the word of God, *1 Cor. 14* and the order of the primitive Church: The other he said was evil.

The Judgment of Mr. *Rogers* the preacher and Martyr, see *Acts* and *Monn.* p. 127 Vol. 3. he saith, King *Edward* also by Parliament, according to Gods word, changed the Latine Service, and set up the holy Communion, the whole Clergy consented hereunto, and in another Place he saith, King *Edward* the 6th turned the service into English, and abolished the Mass. These Martyrs Zeal I hope was hot enough, who endured the Fire for it.

King *Edward* the Sixth, and his Council, did by their prudent advices, again appoint the Archbishop of *Canterbur*, with certain of the best learned and discreet Bishops, and other learned Men, diligently to consider and ponder the premises: And thereupon, having as well an eye and respect unto the most sincere and pure Chri-

An Apology for Forms of Prayer.

In English
entituled.

Christian Religion, taught by the Holy Scriptures, as also to the usages of the primitive Church, to draw, and make one convenient and meet order, rite, and fashion of Common-prayer, and administration of the Sacraments, to be had and used within this realm of *England*, and dominions of the same: Who after most godly and learned Conferences, through the aid of the Holy Ghost, with one uniform agreement, did conclude, set forth, and deliver unto the Kings Highness, a Book of the Common-prayer, and administration of the Sacraments, and other Rites and Ceremonies of the Church, after the use of the Church of *England*, the which his Highness receiving with great comfort and quietness of mind, did forthwith exhibit unto the Lords and Commons of the Parliament then assembled at *Westminster*, and this King and Parliament made a Law, that this Book should be used throughout *England*, *Wales*, *Calais*, and the marches of the same, but they put down the Mass. See *Act. and Mon. p. 2. vol. 2.* See the Reign of King *Edward* the 6th. a supplication of *Norfolk* and *Suffolk* Men, to the Queens Commissioners, see *Act. and Mon. p. 692. 693.* And we humbly beseech the Queens Majesty, that the same most holy Prayers, may be continued amongst us, that our Ministers praying in our Mother Tongue, and we understanding their Prayers and Petitions, may answer, *Amen. 1 Cor. 14. 16.* unto them, for we certainly know, that the whole Religion lately set out, by the holy Saint of God, our late most dear King *Edw.* is Christ's true Religion, written in the holy Scripture of God, and by Christ and his Apostles taught unto his Church; in the ministration of Holy Baptism, we learned what League and Covenant God had made with us, and what vows and promises we upon our parts had made; namely, to believe in him, to forsake Satan and his works, and to walk in the way of God's holy Word and Commandments, and this is taught in the Catechism.

A supplication of the persecuted Preachers, to the King and Queen. See *Act. and Mon. p. 101. and p. 119.* we confess and believe concerning the Service of God, that it ought to be according to the will of God; and therefore in the Congregation all things publick ought to be done in such a Tongue as may be most to edifie, and not in Latin, where the People understand not the same, and if your said subjects be not able by the Testimony of Christ, his Prophets, Apostles, and godly Fathers of his Church, to prove that the Doctrine of the Church, Homilies, and Service, taught, and set forth in the time of our most godly Prince, and

and King Edward the Sixth, is the true Doctrine of Christs Catholick Church, and most agreeable to the Articles of the Christian Faith, your said Subjects offer themselves then to the most heavy punishment, that it shall please your majesties to appoint, the Names of the Prisoned Preachers, subscribing to this Declaration, are,

Robert Menaven, alias Robert Farrar, Bishop. Rowland Taylor of Hadley, John Philpot arch Deacon, John Bradford Deacon, John Wigorn, and Glove Episcopus, alias John Hooper, Bishop. Edward Crome, John Rogers, Laurence Saunders, J. P. Edward Laurence, T. M.

To these things abovesaid, doth Miles Coverdale, late of Exon, consent and agree.

And here I might add a great many more Martyrs, but I shall end in the Words of Bishop Hall, who tells us the Martyrs voices were all for the Common Prayer Book : See his Apology against the Brownists, but our Dissenters say, in King Edwards days, the Church of England, was a true Church ; I pray you, were Saint Thomas Cranmer, Latimer, Ridley, Hooper, and the rest parts of that Church or no, was there any other Ordination of Ministers then from them? Reject these, and all the World will hiss at you, receive them, and where is our Apostasy? See more in Bishop Halls Apology.

Let moderate Spirits, hear what the precious jewel of England saith of it, we have come as near as we could, to the Church of the Apostles; and neither only have we framed our Doctrine, but also our Sacraments, and the form of Publique Prayers, according to their rites and Institutions ; as concerning a form of Prayers, and rites Ecclesiastical, saith Mr. Calvin, I do greatly allow, that it should be set and certain, from which it should not be lawful for Pastors in their Function, to depart; and upon these words the rest will I set in order when I come: 1. Cor. II. 34. Mr. Beza tells us, one of them things that was to be set in order, was forms of Prayers; Mr. Knox also made forms of Prayers for the Scottish Church, - see Mr. Baxters Judgment, many a time saith he, I have the rather gone to the common prayers, of the publick Assemblies, for fear of being a scandal to those same men, that called the going to them a scandal, that is, for fear of hardening them in a sinful Separation and Error, because I know that was not scandal, which they called scandal. See more page 135, cure of Church Divisions. and in another place he saith, when I think what Learned holy incomparable Men, abundance of the

old Conformists were, my Heart riseth against the thoughts of separating from them; such as Mr. Bolton, Mr. Whately, Mr. Fanner, and abundance such. Yea such as Bishop Jewel, Bishop Grindal, Bishop Hall, &c. yea and the Martyrs too as *Craumer*, *Ridley*, *Hooper*, himself, and what there are now in the Church: he also tells us, I believe there are many Hundred, godly Ministers in the Parish Churches of *England*; and of his own knowledge, saith, I profess to know those of them, whom I take to be much better than my self; and Mr. Tombs declares himself freely, in this, if we look to experience of former times, there is now Ground to expect a blessing from conforming Preachers, even from Bishops themselves, more then from the best of the Separatists. I think all that are acquainted with the History of things, in the last Age; will acknowledge that more good hath been done to the Souls of Men, by the preaching of *Usher*, *Abbot Jewel*, and some other Bishops, than ever was done by *Johnson*, *Robinson*, rigid Separatists: See more in the case of lay communion, by *Dr. Freeman* Dean of *Peterborough*. And here I shall set down the sad complaints, of two eminent Ministers, of the Presbyterian party; Mr. *Edwards* speaking of the whole Tribe of Sectaries, tells us he was confident, that for this many Hundred Years, there had not been a party that hath pretended to so much holiness, strictness, Power of godliness, tenderness of conscience above all other Men, as this party hath done, that hath been guilty of so great sins, horrible wickedness, provoking Abominations as they are; and in another place he saith, we in those Four last Years, have overpassed the deeds of the Prelates, and justified the Bishops, in whose time never so many, nor so great Errors were heard of, much less such Blasphemies, or Confusions. We have worse things among us, than ever were in all the Bishops days, more corrupt Doctrines, and unheard of practices, than in Eighty Years before, and not long after, he tells us that these are risen, increased, Reign and prevail, so far under a Parliament sitting, not under the Bishops, but under a Parliament. And in his Epistle to the Lords and Commons, before the first part of his *Gangrena*: He tells them, that the Errors, Heresies, Blasphemies, and Practices, of the Sectaries of this time, had been broached, and acted within these Four last years, in *England*, and in your Quarters, and in the places under your Government and Power, for which I tremble to think, lest the whole Kingdom should be in Gods black bill, that together, with their Reformation, came in a deformation, & worse things were come upon them,

See his *Gangrena*.

them, than ever they had before they had put down the Book of Common prayer; but there were many amongst them, that had put down the Scriptures, slighting, yea, blaspheming them: He tells them, they had cast out the Bishops, and their Officers, and they had many that had cast down to the ground, all Ministers in all the reformed Churches, they had cast out Ceremonies in the Sacraments, and they had many that had cast out the Sacraments themselves, with many more sad complaints. And Mr. Jenkin saith, that these impieties abound; saith he, as if we had taken a Covenant to maintain them, and since it was taken, these sins which we have covenanted against, have more abounded, than in the space of ten times so many years before; as Mr. Jenkin tells the Lords in Parliament, see his Fast Sermon, Jan. 27. 16. 46. p. 29. And this was the effect of the ruin of the Church of England.

But how should these Men expect a blessing would come on, who murdered the King and his Metropolitane.

And Mr. Corbet saith, that the nullifying and treading down the Parish Churches, is a Popish design, and so I say, and this was a trade they began betimes, almost in the very Infancy of the Reformation: Witness the Story of the faithful *Commin*, a Dominican Fryar, who passed under the Notion of a zealous Puritan, and was much admired and followed by the People, for his seeming Piety, spiritual Gifts, and Zeal against Popery; but being apprehended, Anno 1567. and accused for an Impostor, was examined at large before the Queen and her Council, and put under Bail, when finding the Climate was like to be too hot for him, and having by a cheat bought off his Bail, and told his deluded followers, that he was acquitted by her Majesty and the Council, and warned of God to go beyond the Seas, to instruct the Protestants there, and that he would come again, and having assured them, that Spiritual Prayer, was the chief Testimony of a true Protestant, and that the set form of Prayer in England, was but the Mass translated, and having with abundance of *Extempore* Prayers, and Tears, squeezed out of them a Collection, of a Hundred and thirty pounds for his Journey, besides private Gifts: Away he goes for Rome, and acquaints Pope *Pius Quintus*, with what he had done, and by what Methods, and how odious he had made the Church of England to the Puritans, and that it would be a stumbling block to that Church, while it was a Church, upon which the Pope commended and rewarded him with two Thousand Ducats for his good Service, all which particulars, are

See the collection of cases p. 43.

An Apology for Forms of Prayer.

more fully made out from Secretary *Cecil's* papers, whose memorials were lately brought to Light: Witness also that other passage concerning *Tbo. Heath* a Jesuit, who much about the same time was sent over into *England*, to act the same part, which he did not only by preaching, but by crying up spiritual Prayers, and running down all set Forms, as being without any warrant from Scripture, by labouring to refine the Protestants, as he called it, and to take off all Smacks of Ceremonies, that in the least tender to the Romish Faith, for all which he was mightily flocked after, and admired every day more and more, but *An. 1568.* he was discovered by a Letter, that casually dropt out of his pocket, as he was preaching in the Pulpit at *Rocheſter*, importing, that the Council of their Fraternity, had sent him Collections and Instructions for the carrying on the Work; and this way of dividing of Protestants, was the only way for the recalling Men back again to the Mother Church: Hereupon he was examined by the Bishop of *Rocheſter*, and did not much deny the main of his Charge, and upon the searching of his Lodging, there were found several Books fitted for his purpose, as against Infant Baptism; and in one of his Boots, a License from the Fraternity of the Jesuits, and a Bull of *Pius Quintus*, giving him leave to preach what Doctrine that Society pleased, for the dividing of the English Protestants, or as he called them, Hereticks, the issue was, that *Heath* was close imprisoned, set in the Pillory; at the High Cross, his Ears cut off, his Nose slit, his Forehead branded, and he condemned to perpetual Imprisonment, but soon after he died suddenly, being suspected to have poisoned himself, the whole Account hereof being published from the Authentick Register of the Church of *Rocheſter*.

But our Dissenters say, that forms of Prayer do make the People idle; to this I Answer, whatsoever God hath ordained, doth not make the People idle. that God hath ordained Forms of Prayer, see *Num. 6, 23, 24.* Ye shall bless the Children of Israel, saying unto them, *The Lord bless thee and keep thee, the Lord make his Face to shine upon thee, and be gracious to thee, the Lord lift up his Countenance upon thee, and give thee peace: again, Deut. 26. 5.* And thou shalt speak and say before the Lord thy God, *a Syrian ready to perish was my Father: The 90th Psalm is a Prayer, even the prayer of Moses, and used in the Jewish Church, as we use the Lord's Prayer, the 92 Psalm is a Psalm for the Sabbath day, and so is called in our Bibles, see another set form of*
Prayers

Prayer, at the going out of their Armies, Deut. 20, 8. and of thanksgiving Exod. 15. 1. made by *Moses*, and it seems, learn'd by heart by all the People, and in the same words used again by *Miriam*, Ver. 21. and so it appears, *Isa.* 38. 20. that *Hezekiah* did not only form a Thanksgiving, but used it all the days of his life, and the same *Hezekiah* 2 Chron. 29. 30. in his Thanksgiving commanded the *Levites* also to sing Praises to God, with the words of *David* and *Asaph*, that is Forms already prepared to his hand, by those sacred Pen-men, so *Jer.* 33. 11. the Form of praising God is mentioned out of the Psalms *for the Lord is gracious, and his Mercy endureth for ever.* And that those very words taken out of the 136 Psalm, were sung by the *Jews*, at their returning from Captivity, appears; *Ezra* 3. 11.

In the Prophet *Joel* 2. 16. 17. God commandeth a Fasting to be proclaimed, and the People to be gathered together, both young and old, Men and Women, and are taught to say, *Spare thy People O Lord, and let not thine Inheritance be brought to Confusion;* the Practice not only of *St. John* the Baptist, who taught his Disciples to pray, *Luke* 11. 1. and our Lord commanded us, when we pray to say, *Our Father &c.* *Luke* 11. 2. 3. 4. and Archbishop *Usher* saith of the Lords Prayer, to refuse this Form savoureth of a proud Contempt of Christs Ordinance, see the *Summ* and *Substance*, p. 362. and that the Lords Prayer was used for a Form of Prayer from the Apostles times, witness the ancient Fathers; namely, *Tertullian*, *St. Cyprian*, *St. Augustin*, *St. Gregory*, and many more; and *St. Gregory* expressly affirms, that the Apostles themselves did always at the Consecration of the *Eucharist*, make use of the Lords Prayer; all the ancient Churches in the World, planted by the Apostles, have set prayers, as the *Greek Church* to whom *St. Paul* preached; the *Indians* to whom *St. Thomas* brought the Light of the Gospel; the *Ethiopians* to whom *St. Mark* brought the knowledge of Christ; the *Muscovites* who affirm, that they received the Truth from *St. Andrew*. These with all the ancient Churches have set prayers, their Liturgies are to be seen: And Archbishop *Cranmer*, in one of his Letters publish'd by *Miles Coverdale*; laments, as the severest part of the persecutors Tyranny toward him, that they would not permit him the use of the Common prayer Book in the prison. And Archbishop *Usher* saith, in publick prayer, our behaviour must be such as may also witness our Communion one with another, and desire of mutual Edification, 1 *Cor.* 14. 4, 17, 40. the publick place of Resort for the

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2, 45.

An Apology for Forms of Prayer.

the Worship of God, best fitteth Common prayers, *Isa.* 56. 7. and *Joel* 2. 17. see the *Sum* and *Substance* p. 363. see more in his Sermon upon *I Cor.* 11. 29. and Dr. *Preston* tells us, that while they in Opposition to set Forms, require the Minister to conceive a prayer for the Congregation; They observe not that the whole Congregation is by that means as much stunted, and bound to a set Form; to wit, of those words which the Minister conceives, as if he had read them out of a Book. And our Saviour himself used a Form of prayer taken out of the 22d *Psalme* upon the Cross saying, *my God, my God, why hast thou forsaken me?* and Christ in his Agony, used a Form of prayer saying the same words many times over, *Matt.* 26. 44. and Christ heard the two blind men in a Form of prayer, *Matt.* 20. 30, saying, *Have mercy on us, O Lord, thou Son of David,* and Verse 31. they say the same words again and Christ had Compassion on them, see V. 34. but some men will bring *Rom.* 8. 26. and *I Cor.* 14. 15. against Forms of prayer. To these Men I answer, in *Rom.* 8. 26. the Apostle saith likewise the Spirit also helpeth our Infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh Intercessions for us with Groanings, which cannot be uttered; and therefore it doth not help *Extempore* prayers, for they must be uttered, and in *I Cor.* 14. 15. the Apostle saith, *I will pray with the Spirit, and will pray with understanding,* also, *I will sing with the Spirit, and I will sing with the understanding also:* The meaning of these words you may see, in the verses that go before, and those that follow after.

But now I ask these men, why they may not pray with the Spirit, in a Form, as well as sing with the Spirit in a Form; and as St. Paul used a Form of prayer, see *Rom.* 16. *Grace be to you, and peace from God our Father, and the Lord Jesus Christ;* see the same Form of prayer again, *I Cor.* 1. 3, and again *2 Cor.* 1. 2. and again in his Epistle to the *Gal.* 1. 3. and again in his Epistle to the *Eph.* 1. 2. see more *Col.* 1. 2. and *I Thess.* 1. 1. and *2 Thess.* 1. 2, and to *Philemon* v. 3. and at the end of his Epistles, he used a Form of prayer also, *Rom.* 16. 20. *The Grace of our Lord Jesus Christ be with you, Amen.* See the same prayer again ver. 24. of this same Chapter, and again in *I Cor.* 16. 23. and again in *Phil.* 4. 23 and St. Peter used a Form of prayer in *I Peter* 1. 2. saying, *Grace unto you, and Peace be multiplied:* and again in his second Epistle 1, 2, he saith the same words, and St. John used the same Form of prayer with St. Paul, saying, *The Grace of our Lord Jesus Christ*

be with you all, Amen, Revel. 22, 21, and the heavenly Host sing in a Form saying, Holy, Holy, Holy, Lord God Almighty, Revel. 4, 8, and the ancient Church did read the Law and the prophets; see Acts 13, 14, 15, and here our Dissenters are departed from the ancient Church, in this point also, and the BIBLE is a Form of Doctrine, Rom. 6, 17.

And the ancient Church did use the publick Prayers in the vulgar Tongue, and the people answered *Amen*, at the giving of thanks, see 1 Cor. 14. 16. *Now to God only wise, be Glory through Jesus Christ for ever, Amen, Rom. 16. 27.*

See the practice of our Lord, Luk. 4. 16. And he came to Nazareth, where he had been brought up, and as his custom was, he went into the Synagogue on the Sabbath-day, and stood up for to read.

Collected by Thomas Parriett.

A poor despised Member of the Church of England.

FINIS.

ERRATA. Page 36. l. 22. r. Letter, p. 34. l. 40. r. Dr. Hammond.

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